WINONA STATE UNIVERSITY LIBRARY
3 0706 00122 7783

371
M85

37812

A mother's letters to a school-master.

Charles L. Simmers

A MOTHER'S LETTERS
TO A SCHOOLMASTER

SOME RECENT BORZOI BOOKS

HUMAN LIFE
F. F. MacCabe

FACING OLD AGE
Abraham Epstein

EARLY CIVILIZATION
Alexander A. Goldenweiser

BRAZILIAN LITER
Isaac Goldberg

HOW ENGLAND IS GOVERNED
C. F. G. Masterman

PRINCIPLES OF SOCIAL PSYCHOLOGY
James Mickel Williams

CONSUMERS' CO-OPERATIVE SOCIETIES
Charles Gide

WHITHER FRANCE? WHIT ER EUROPE?
Joseph Caillau

A MOTHER'S LETTERS TO A SCHOOLMASTER

With an introduction by
JAMES HARVEY ROBINSON

NEW YORK ALFRED · A · KNOPF MCMXXIII

COPYRIGHT, 1923, BY ALFRED A. KNOPF, INC.

Published, April, 1923

Education of children

Plates engraved by the Aetna Photoengraving Co., New York.
Set up and printed by the Vail-Ballou Co., Binghamton, N. Y.
Paper furnished by W. F. Etherington & Co., New York.
Bound by the H. Wolff Estate, New York.

MANUFACTURED IN THE UNITED STATES OF AMERICA

LB
1033
.S3
371
M85
1279275

CONTENTS

	Introduction by *James Harvey Robinson*	ix
I	In which a little boy plays truant, and why	1
II	In which it is plainly to be seen that democracy cannot be learned in a place where it is not lived	19
III	In which a little boy builds a school	31
IV	Which shows how to teach not by telling, but by doing	57
V	Education by participation	73
VI	Wherein it is set forth that education should proceed upon an understanding of the everyday facts of life and living, and wherein a Chart of these is given so that even "he that runs may read"	83
VII	Which denies the assertion that adults are any better able to think than children, and avers that quality of thought is a more important consideration than quantity of knowledge	95
VIII	"Finding out" along ways of pleasantness and paths of purpose	103
IX	In which is repudiated the shameful plea that the State need sacrifice any high educational ideal to a specious expediency	123
X	Wherein is related how a little boy learned to read while he was learning to talk	135
XI	Which makes plain that it only seems more natural for a child to talk than to read because he is not permitted to learn to do both together. There	

37812

was a time when men did neither. The fact that visual symbols of words developed later than sound symbols of words does not make one more natural than the other 153

XII Wherein is shown how by guiding a child's natural interests, he enters into that heritage whereby he "begins to learn everything the moment he begins to learn anything" 165

XIII Which foretells, briefly, how that which we build as an inspiring workshop for our children, may become a temple for ourselves 189

XIV A Mother's Program of Public Education, wherein is shown how parents, teachers and citizens together may associate to initiate, build and maintain Children's Community Centres of Work, Play and Information, and how in an orderly manner, true education may happily obtain therein 197

APPENDIX. With reference to the Chart of Civilization 277

ILLUSTRATIONS *and* DIAGRAMS

"A Good Place for Children to be Together—to Work and Play and Learn in." *Floor Plan of a Remodelled Public School Building* 52–53

Printon, *A City of Play mapped out on the floor of a little boy's home* 56

Picture of a Child's Thinking 80

Chart of Civilization 84

Candelabra of Printon 180

A Friendly Court, in an imagined Children's Community Centre 203

A Shopping Arcade 217

Diagram: Two Cycles of Synchronous Educational Experience 249

Diagram: Elements of a Completely Rounded Educational Experience 267

INTRODUCTION

Mayhap when future generations look back upon the days in which we happen to live we shall be assigned the proud distinction of having discovered Childhood. And perhaps this will prove to be one of the most overwhelming advances in the history of knowledge. The strange fact that as adults we usually seem to have forgotten pretty much everything that happened to us before the age of ten accounts for the tendency to overlook, or at least gravely to underrate, the critical importance of the first decade of our existence. It is becoming clear that children are in many ways much older than we have been wont to assume. They are almost "all there" much earlier than we have been willing to recognize. And if this be so, then our attempts to reform the race are commonly so belated as partially to explain our sad disappointments.

Most persons of fifty might well envy the attainments of the child described in this book—the eagerness and breadth of his knowledge, his poise and understanding and lovely play of the imagination. Peter was of course little in body, but this did not deceive his mother, who was able to look beyond the diminutive form of childhood and see it, not as we ordinarily do, as just a stepping stone to manhood, "but as the manifestation in each individual of permanent spiritual qualities which he can never outgrow, a condition of single-eyedness and receptivity eternally precious to the spirit of man." The experiences of childhood are too often viewed as incident to a larval state rather than as an integral part of human life as a whole. They are, however, "something to be shared by all alike, not to be thrown off with the years, something you and I may delight to possess if we live to be as old as Methusaleh and come to know as much as Solomon."

Peter and his mother found out what it took me much longer

to discover, that *teaching,* as commonly practiced, and *learning,* have so very little to do with one another. As Peter politely explained to the Schoolmaster, he was much too busy to go to school for had he not all along been engaged in "finding out," midst ways of pleasantness and paths of purpose. Diligence he had learned from his mother is not merely etymologically derived from "delight" but relies on joyous curiosity for its firmest hold. And how little do we "find out" in the school room! What we may seem to learn, to please teacher, outclass our fellows, obtain a good report or pass an examination, is prone to vanish when its immediate purpose is fulfilled. It does not merge into life and go on expanding indefinitely as it should. Any fairly honest teacher must see that little learning is occurring. He rarely perceives however where the trouble really lies, and so seeks to cover his lack of success by the claim that perhaps after all the chief purpose of school is to promote discipline and obedience. Perhaps it does promote them, and perhaps, as is coming to be suspected, at a great sacrifice in the matter of ideas, vital knowledge and intelligence. I suppose that the penitentiary is an almost ideal place for the fostering of discipline and obedience, but we none the less distrust its effects in developing idealism and social responsibility. In so far as the school seems prison-like, either to pupil or teacher, so far is its usefulness impaired. We are at last becoming suspicious of "compulsory idealism," as Edmond Holmes puts it—of the old assumption "that a spiritual ideal can be taught, and must be taught, dogmatically and dictatorially, that it can be drilled, and must be drilled, into the souls of the young." Discipline and well-considered obedience are proper enough, but as they are enforced in school they are likely to degenerate into a more or less resentful or sleepy conformity to a highly artificial situation, too remote from the daily demands of living, to exercise any effect on habits outside the school room. Only such intelligence as comes from real understanding can be relied upon to hold over and leaven our conduct. The chief claim of the present volume to our attention is that it unfolds with great insight and adequate detail a means of promoting in-

telligence to the chief place in education and giving it its proper position as the basis of effective discipline and order.

To the writer of this volume Democracy and Social Consciousness are not merely pompous ejaculations or sociological solemnities; they are, if they are vital and effective, the expressions of a vivid comprehension and conviction of our individual debt and incalculable obligation to others—often those long dead—to whom we owe practially everything that raises human life above that of the brutes in its possibility of interest and beauty and indefinite variety. Knowledge, wisdom and the social virtues must be woven into a coherent pattern, the general outlines of which a child can appreciate and make the point of departure for life-long elaboration.

Such educational reformers as John Dewey, Edmond Holmes, and E. L. Thorndike realize that if viable learning is to take place it must be consistently associated with the vivid experiences and functioning of the learner. Hitherto we have made the fatal mistake of relying too exclusively upon mere reading, memorizing and the specious rewards or punishments of school routine. The old method is of course recommended by its convenience in dealing with large classes, and as our theories change the whole organization of the school must undergo radical reconstruction as is shown in the present volume. Peter was mystified by the quietness of the school room and wondered how anyone could be *learning* much when the pupils seemed to be *doing* so little.

The task of educational reform involves not merely a recognition of the lamentable failure of the traditional methods of teaching, the reasons for this failure and various devices for giving the young the chance to develop their individual possibilities. There is a further difficulty to be overcome before there can be many Peters in the world. Human knowledge is as yet very crudely classified from the standpoint of human needs. Our "subjects" and academic "departments" form insuperable barriers to real learning. Our parsings, conjugations, boundings, tables, axioms, principles, can never be expected to form the entering wedge of understanding; they

may sometimes be the outcome of it in peculiarly logical minds. Human experience, curiosity and longings do not fall under the natural headings of reading, writing, mathematics, geography, chemistry, physics, botany, politics, economics, history. Life does not meet us under these captions. We must therefore devise others that are closer to the heart of man. As a teacher freed from professional etiquette, as an historical student who has striven to make the past living, as an amateur philosopher who believes that philosophy must be something very close to living, I am especially interested in the plan our author suggests for rearranging and redistributing knowledge in the interests of intelligence. She perceives the frigidity of the logic underlying scholastic "subjects." Her greatest contribution is perhaps her attempt to suggest a new synthesis of knowledge which will have a real purchase on human attention and interest. Every child can readily enough and spontaneously enough think in terms of eating, his house and his clothes, his play, his fondness for beautiful things, his curiosity about the world, about buying and selling, getting back and forth, where things come from, and how they come about. These are good enough categories for us at any age when we are not engaged in the rare occupation of scientific specialization. When we think in these and similar terms we get active, self-propagating ideas which promise to turn into intelligence and understanding and wise conduct. The chart worked out by the author is far superior to the old chronological tables which usually failed to make clear the astonishingly cumulative nature of civilization. Our author has arranged things in such a way that no one can fail to appreciate the progress from the simplest beginnings to the complexities of contemporaneous life. The concentric arrangement suggests the possibility of the further growth which it is our duty and privilege to advance.

The anonymity of the book need trouble no one—it is dictated by humility and discretion. I am happy in the privilege of acting as sponsor for the prime importance of the ideas which this book contains and for the reasonable and highly

ingenious way in which a new plan of education is presented. It will bring light where hitherto there has been in many serious minds only vague discontent or dark misgiving. Plans not wholly dissimilar to those advocated by the writer are already being tried here and there, and they will be given a strong impetus and added clarity by the pages which follow. If human intelligence is to be raised to a point where it can cope successfully with the burning problems now facing mankind it can only be done by revolutionizing the minds of the young, who must grow up differently from us, with the happy chance of seeing what has escaped us and acting upon it.

JAMES HARVEY ROBINSON.

New York
February, 1923

I

In which a little boy plays truant, and why.

October 15th, 19—

DEAR SIR:

I have your letter saying that the Board of Education has agreed, in the case of my little boy, to what you call a "temporary suspension of the compulsory attendance laws."

It seems to please you to look on me as upon a culprit, evading the duties of parenthood and citizenship. I suppose I shall now sink still lower in your sight, for candor compels me to tell you that not fifty boards of education would have made me consent to send Peter to your school.

Not just because it is yours, sir; as a matter of fact, I am told you are an efficient principal, and if I were to choose a school at all for Peter, no doubt I could do worse than let him go to yours. I hear of you, too, as a reformer, and it pleased me to witness your latest innovation, a cleanly, careful attendant in both the boys' and girls' rooms in the basement of your building, something to which the children of the State in public schools are as much entitled as are the private patrons of hotels and shops. Your efforts for sanitary measures in public schools have my hearty support.

It is, however, not upon sanitation, but about education,—children and education,—that I would like to talk with you.

It occurred to me as I listened to you the other day that the great difference between us is that you think education begins and ends with the school, but I think education begins with the child and never ends.

No wonder, with this divergence, that we talked to each other in different tongues, that what to you is truancy, to me is simply freedom; that what to Peter is work, to you is idling; that what to Peter is play, to you is "dangerous cramming." It is not often that I need come in contact with views such as yours, and

I might, under your strenuous self-assurance, have had some misgivings as to this free and happy course, had not Peter been along to cheer and champion me. I was altogether cleared however, of craven self-mistrust when, after you faced him with the ominous invitation: "But don't *you* want to come to school, young man?" he answered, with a confidence equalling your own, and with a politeness which scarcely covered up his entire lack of enthusiasm for your proposal:

"No, sir, thank you! . . . You see, *I'm so busy!*"

At this point, you might well have fallen into the error of your truant officer, as to which I suppose I should, out of kindness to her, remain dumb. Yet, sir, it is just as well for you to know the worst that has threatened me and, whilst you may reflect that the law is the law, and that discrimination is a quality of judges and not of truant officers, I myself will simply breathe freely at a narrow escape from the courts and the newspapers! You see, when she first spotted Peter, he was acting in the glorified capacity of assistant to the laundry boy, and was skating over to the shop with three packages of neighborhood collars. When she asked him for whom he was working (since it was evident from his businesslike air that working he was, even before she had his damning admission) he replied: "The Nonpareil Messenger Company!" which would sound much more effective if Peter did not always pronounce it Non-apparel.

"I suppose you get weekly wages," she pursued, with no flicker of a smile.

"We have dividends," replied Peter, just as gravely, only he was playing a great game, and she wasn't.

At this, I came forward from the bench where I sat listening, to explain to your representative that Peter and his after-school friends were the "Nonpareil Messenger Company," that they pooled the sundry pennies they earned from running errands and divided them on Saturdays in a true co-operative spirit. But I am not a very impressive-looking person, and I was silenced with a glance while she asked Peter:

"And what do you do with your earnings?"

At this, he drew himself up right proudly and said, with a conviction no word of mine shall ever in the wide world shake, "I help to support my mother!"

"Are you the mother?" she demanded of me, and when she had my meek acknowledgment, she continued grimly, "Have you ever heard of the Child Labor Laws of this State?"

"Why, yes!" I guilelessly admitted.

"This child is a truant, and you a law-breaker; do you understand?"

"Why, no, I don't . . . You see, the fact of the matter is . . ." I tried to match her soberness while I explained.

After a little while, she reluctantly withdrew one of the above charges, so that it was merely as an excited little truant, and the unashamed mother of a truant, that she finally delivered us to you, sir.

Peter's father and I talked the whole matter over in the evening, after the young support of the family was tucked into bed (with the Treasurer's book of the Non-apparels under his pillow, together with a screw-driver,—a reminder that his toy train needed fixing the first thing in the morning).

We were forced to admit, dubiously reviewing the day's experience, that in the eyes of State Education, parents are without rights in their own offspring. We then spent a long time summing up the expensive and quixotic things we would be willing to do to keep Peter out of your school.

It was, I shall be honest enough to tell you, quite a relief to know from your letter today that we shall not need to do any one of them,—that the Board of Education does not consider the truancy of one small boy of very much importance, after all! What to us (and I think to you, too, sir, in your momentary ire), seemed a mountain, is to those men, confronted with problems of finance, administration, politics and policies, a very minute molehill.

To me and to you (although you may not appreciate it, however) the mountain is not removed. It calls itself, sir, the greatest problem that confronts the world today.

It is because I perceive you take your work very seriously,

Mr. Schoolmaster, (perhaps entirely too seriously from many points of view) that I am writing to you, as I said, about Children and Education.

Do you, sir, know very much about children? I know you have been a teacher for fifteen years and for five of them have been the principal of a school of two thousand boys and girls. So I will make myself more explicit by putting it this way: Do you vividly remember how you thought and felt and acted when you yourself were a little boy? That then, would be an actual and real basis for a knowledge of children,—a simple and a humble starting-point, at least.

I see you think that if the choice had been left to Peter last fall, he would have followed all his playmates to school when they began their first grade work then, and would by now be sharing with them the inane round of second-year work. I don't know,—perhaps he would; children are not the best judges of what is good for them; for the most part not till they themselves are parents, and rarely then, do they realize how much time we waste in those classrooms of yours into which we are all docilely sent, and sheep-like go, at Peter's age. We are not yet a thinking people.

Yet his playmates, when they come a-visiting Peter after school hours, have a frank, if unconscious, way of disavowing the wisdom of such docility. If faced with the freedom of choice you so rashly advocated for Peter the other day, I think your place would be quickly emptied of them all! They are outspoken in their yearning for such a life as Peter's. I don't blame them in the least nor, I think, if you consult your heart, do you. His mornings have been spent at the Zoo, at the Museums, at the Aquarium, on the top of a 'bus riding about town, over on the Palisades hunting butterfly-eggs, or at home building a railway bridge with his steel structural toys, or painting the scenery for a play which he and his friends are soon to give in public performance. It's a pleasant round for a little boy, much more in keeping with his desires and interests than is anything in your school, and certainly much more instructive!

Of course, upon that last point you will want to argue again with me,—just as you did the other morning, when you would not be satisfied to let me take him home until he had shown you that he actually does know enough of your school subjects to pass a creditable examination for your Junior High School department. Despite your insistence, I positively objected to having Peter, who is only seven years old, grouped with boys of perhaps twice his age in a junior high school. So of course there was nothing for you to do, for the time being, but to let us both go home, and leave the matter to your School Board.

As Peter skated along beside me in the bright October sunshine, I had such feelings of thankfulness that he had escaped you!

Nevertheless, I was glad of the experience. First, for it enables me at last to come to grips with you, sir. Secondly, in that it gave me good ground to make clear to Peter how fortunate a little boy is he to be living in this age and in this land, and in a city which takes so much interest in its children that it provides especial laws and especial officers to see that every child gets an education.

We talked about the darkness of bygone ages, when none but a few men in all the world could read or write, and about the blindness of such times, when great masses of people lived in ignorance of each other or of how to make each other happier, because there were no avenues of communication between them such as education makes possible. We saw that the principal purpose of education is just this,—to bring people into intelligent communication with each other, to learn of each other's capabilities, attainments and resources and how to develop and increase them, by mutual helpfulness and co-operation.

We saw, then, that education is not for the benefit of the individual alone; the education of one is the concern of all; the education of all is the concern of each. We saw that this is especially so in a democracy, since then it is upon each individual that there rests the responsibility for that just and equitable civil, social and industrial co-operation upon which true democratic government proceeds. We saw how young

a thing is free public education in the world,—scarcely more than a century old!—and how necessary it is to safeguard this precious individual right. We saw that only through the enlarged thought which education brings can freedom itself persist.

By the time we were through (and all this was simply and vividly conveyed, schoolmaster; not in pedantic fashion, for Peter and I search for facts together in the way two children, one a little wiser and more experienced, might go exploring along a woodland trail)—by the time we were thus far, there had dawned in Peter a new high sense of his importance to the State, as its ward and future citizen, and he was proud, too, of you and of the truant officer who, as servants of that State exercised so great a vigilance in his behalf.

Now, Mr. Schoolmaster, no doubt it seems to you an amazing thing that my little boy and I should come sincerely, impersonally, to such conclusions in our talk, and yet be hurrying away, as fast as ever we could, from your schoolhouse, the outward symbol of the great principle of public education we saw to be so precious. Can one cherish thus on the one hand, and repudiate on the other? "If this school is good enough for all others, madame," I hear you say, "why will it not do for yours?"

I have given you the gist of our conversation, dear sir, not to set forth the spectacle of a mental house divided against itself in me, but for the very particular reason that it will well introduce the full and honest discussion we need, parents and teachers alike, of the paragraph with which you end your letter to me:

> ". . . However greatly you have encouraged this child's mental development, thus making it difficult for me to grade him in my school, I maintain that in depriving him of his right to participate in the activities of the public school,—the proudest of the democratic institutions of our country,—you are committing both an individual and a social wrong."

I will just touch upon the anomaly of your defense of my child's individual right to an education in your school in the face of your sweeping remark to me the other day: *"The public school has no time for the individual child; it must deal with children en masse."*

These two conflicting theories of yours involve the assertion that although a child has an individual right to an education, he has not the right to an education as an individual. I will simply, as a mother, maintain here that he has the right to both, and that the importance of his education as an individual is fully as valuable to society as his right to an education at all. I touch upon this in passing only to put down for your future consideration the question: Why cannot he have both?

My talk with Peter but faintly reflected the regard I have for State education and compulsory attendance. I would go still further, and would demand compulsory participation of parents in all questions relating to the welfare of all children. I can, as a mother, value our educational laws for reasons which you, unless you have children of your own, can sense but feebly. With these principles, indeed, safeguards against a relapse into the Dark Ages, which society guarantees to my child and to all other children, there is no fault to be found. So far I can go with you, but at the door of your schoolhouse I must draw back,—and sadly, though you believe me to be merely antagonistic. For you have built but a poor temple in service to these free ideas, and your rites and rules mock at and deny the promise and high opportunity which the land's law itself so generously offers to children. You call what you have "the proudest of the democratic institutions of our country." I call it a travesty.

These are many points upon which I base my honest objection to your school, points concerning the subjects you teach and the way you teach them, but since it is you who have raised the question of democracy, which is even more vital to education, let me say that the real reason I will not send my little

boy to your school is because I want him to be truly a democrat.

A democrat by virtue of character and principle, no less than by breadth and quality of knowledge. Consider this. Consider it every time the random thought may, in the midst of your official occupations, come to you,—come knocking like an angel to illumine for you your glorious opportunity, schoolmaster!— "I am charged with the enlightenment of the minds of untold thousands of children who are the future citizens of the greatest republic in the world."

I suppose that to you, as well as to me, these two aims for our children, the development of character and the acquirement of knowledge, are very important to the welfare of a free nation. To you as a psychologist, one need scarcely unfold how these two go hand in hand in the making of an individual, although it must be equally obvious to you, as an administrator, that the schools stress but one of them. In fact, so undeniable is the fact that the schools place an inordinate value upon the acquirement of knowledge, that I confess to having been quite taken aback, the other day, when you were indignant because my little boy knows so much! I will digress a moment to speak of this, especially since the personal issue involves a moot educational problem you will have to face squarely sooner or later. (Schoolmen cannot forever expect to run to cover under the bookshelves of dogma and precedent).

Here is a little fellow, physically a normal seven-year-old, happy, alert, free from priggishness, with normal, childlike, aptitudes, but nevertheless ready, by virtue of his knowledge, for your grammar grades in some respects, and your high school in most others. And yet you frown!

What an illuminating instance of your inconsistency! I myself set small store by this mere knowledge, but I do recognize as important to the sincere educator the fact of its having been in this case so easily and happily acquired. You, on the other hand, who have always made knowledge to be looked upon as the pearl of great price, find no commendation, but frowns, for this splendid development of my child. "We must keep

our children normal, madame!" you said to me, severely. Is a brilliant, healthy mentality, then, not normal?

I do not mind your frowns, schoolmaster, nor that you think to rebuke me for letting my little boy forge mentally ahead as he will, and shall not hold him back. The capacity to know is limitless; it is given from above. All that I have had to do in the matter,—all that any one has to do,—is to see that knowing springs forth in conditions of moral purity and intellectual broadness, to see that ample means are at hand to meet the eager, simple thought and desire of the child to know and to do. I have done this in my own home. It is for you, sir, to try it in your school, so that your present "average" child may have his rightful opportunity to attain to the actual normality of mine.

I suppose you are not unaware that many hundreds of mothers and fathers have found and are still finding themselves the parents of such so-called supra-normal or "remarkable" children. In the light of what their records show forth, the school can no longer lay these cases of unusual or accelerated development to its self-satisfied interpretation of heredity.

What can heredity give that immediate science and devotion cannot supply? We have not yet even tested these two available environmental factors so thoroughly and honestly that we can deny the supremacy which reason and conscience assign them. "The Lord God omnipotent reigneth," thundered the Revelator; and I, for one, should be loth to accept as final, in these days of changing concepts, a theory which imputed so little of reason and so much of partiality and cruelty to natural law as do current beliefs of heredity. When we awake to the boundless opportunities at hand in what we call environment, and by practice learn to utilize them, our theories of heredity will modify to show something more in keeping with reason and a Creator of at least common justice and humanity.

We shall find that heredity is, in its last analysis, only an indefinitely extended environment, less material than mental, its sum and substance largely a mass of beliefs handed down from one generation to another. The school may well inquire

of such "remarkable" children: What especial agencies have contributed to their unusual development, and *what advantages have they had,* gained either remotely through so-called heredity, or through immediate environment, *which it would be well for all children to have in common?*

Enlightened parenthood is no longer satisfied with the husks of education, and in the new day which is dawning for the world, it will turn a searchlight upon you, schoolmaster. It will find the cobwebs in the crannies of your pedagogy, and the mold upon your rites and rules. The wind of freedom which blows in through the gates of this new day will winnow you through. You, then, together with those little ones you serve, and not govern, will learn not of musty tomes upon which the dust of scholasticism has settled for centuries, but will all, as the prophet writes, be taught of God, taught, that is, out of the realization that a supreme, reasonable, governing intelligence reflects in all men, in every child, in unlimited measure, unbounded, available capacities for goodness, beauty and the apprehension of Truth, capacities which it lies within the function of education to release.

With this hope within me, I wonder and ponder long upon what you may mean when you speak of your school as "a democratic institution." I wonder whether you even mean what you think you mean.

Perhaps you only mean that it is an institution established by a political democracy. In this simple, grammatical sense you are, no doubt, quite correct. But it is one thing for a political democracy to establish an institution, and quite another for that institution to be and to remain a democratic one, one which can be, in other words, looked upon as an instrument of democracy. Is your school, sir, an instrument of democracy?

Is it within your walls that we gain even an inkling of that great simple purpose bound up within the complexes of the vast social and industrial and political relationships we summarize as government of the people, by the people and for the people?

Is it out of your doors that we walk, alert, assured, free, competent, inspired, understanding that *we* are "the people" and what is our heritage and what our part?

It is a test of the honesty and clarity of our concepts that they can be readily grasped by the untutored mind, for simplicity is the keynote of truth. One finds out just what truths base his convictions when he attempts to explain them to a child.

"What is democracy?" asks Peter, for the word is flashed upon him from all sides,—in the streets, the cars, the newspapers,—and he knows that is what the soldiers are crossing the seas for in thousands. He knows that it is something which mothers cherish deeply, else why, silently weeping so, as they watch the marching men, do they yet use no power to hold their sons back?

I pray silently for wisdom before I answer him.

"All through the ages men have been trying to find a means of living together so that each one shall have equal opportunity to share all good equally; they have tried to find ways by which no one shall be able to tyrannize over another, but that all, sharing equal responsibilities, have equal opportunities for good. In such a condition we will have attained what is actually democracy."

"Can't they all get together and find a way?" he asks, at once.

"They could," I tell him, and then I wait. For I know from my little boy's face, that he is already astride the winged horse of fancy, a crusader to battle for some bright-imaged wish. Doubt soon wrinkles his forehead, and I see that there are things he wants to be sure about before going on his quest.

"What is my country?" he asks.

"You know it's a republic, don't you, Peter?"

"Yes, I know that; I know it hasn't a king and nobles for rulers. I know a republic is a people's government. But I meant about the democracy part. Is it . . . is it big?"

"Our country has a form of government which gives its people great opportunities for democracy. Its people have . . ."

I am about to describe to this child some of the means by

which the wisdom of its founders secured to our country tools for popular government, but Peter is not listening.

"*Is* everything equal here for all, *really?*" he abruptly asks, and knowing him well, I sense that he is disturbed, and I know suddenly by what. In my mind, too, are pictures of things and conditions we have seen, he and I, as we've travelled about together,—inequalities, great contrasts, in the lots of human beings, portrayed for us too, in books and "movies," —scenes in the slums, factories, cotton-fields and mines, or nearer still, on the very streets where we take our daily outings.

"We are only a young country yet, Peter. We're just a little over a hundred years old; democracy takes long to unfold. We are really still only *getting* it!"

He brightens visibly at this, having the child's pride in feeling that each of his possessions (even to a country, schoolmaster) is something to which no derogatory thought must attach itself.

"Well, how did we begin?" he quickly asks, "And how shall we keep on?"

I know of no better way to answer him than for us to read together those things that have proclaimed to our race throughout thousands of years the inspiration of brotherhood. So this day we sit beside each other, reading aloud the Ten Commandments and the Sermon on the Mount, and then those two great papers which, for all Americans, at least, translate these into practical terms, the Declaration of Independence and the Emancipation Proclamation.

From these things we find, without the shadow of a doubt, that democracy is first and foremost a feeling, a conviction, an abiding and assured sense in the heart of the individual that *justice and love are necessary, practicable, precious and available.*

Then with the vital truths of democracy and brotherhood ringing in our ears, I let him cast about to find what institutions he himself sees in our daily experience that are actually administered in a spirit approaching equity, justice and impar-

tiality, "for the people and by the people," for the good of every one concerned.

"There's our home!" says Peter, "That's one!"

"Why do you think so?" I ask him.

"Why, because each one in the family does something to keep it right; we all want it and like it; we all take a share of the work, and we all have a share of the things that are in the home, and the things that come in. Isn't that democracy?"

"Yes," I answer unequivocally.

"Then there's the Public Library, that's democracy there, isn't it?"

"Yes; people want it, and enjoy it, and use it, and pay to keep it going."

". . . And there's the parks and playgrounds all over the city,—they're the same! . . . And there's the Zoo! . . ."

To these discoveries of his I add others, especially those that in themselves minister to the needs of children, needs such as he could understand. I told him of the Children's Bureau at Washington, and of the Juvenile Courts, and it became clear to him how all these institutions we had "discovered" about us, were democratic in both intention and application, or practice; each through a common decision of the majority of the people recognizing a social need and supplying that need to the extent of the public appropriation therefor, each providing only such conditions to its activity as wisely protect the rights of the majority against the depredations of the few. We touched but lightly at this time on the legal and executive processes included in these activities. We were reaching out for the high points, for concrete examples of how democracy is *expressed* in national and civic processes.

"I see," says Peter, slowly, "it's democracy when service is done by everybody in it, for everybody else."

(In how wonderful a way, quietly, do little children voice and envision thoughts we only, in turmoil, grope for!)

"What about a little boy?" then he asks, anxiously, "Can his doings be ever good for everybody else?" He does not wish to be left out in this great thing he senses.

"A little boy must learn how to turn the things he does for himself into things that are of use to all, so that when the time comes for him to be a part of a citizen's democracy, he will be all prepared." I take up again the Sermon on the Mount, and ask him:

"When we read this, what did we find democracy to be?"

"I think, a feeling of goodness to each other," he answers, in his direct and vivid way.

"Well, then," I tell him, "wherever, anywhere in the wide world, this feeling of goodness between people is known,—it does not matter if they are still children or not,—wherever one has both the wish to do his part and the opportunity to do it, so as to benefit all, and not himself alone, democracy is seen. It begins in individuals and in homes, and the more of it there is in the way individuals express themselves to one another, and govern their own actions by a feeling of goodness to others, the more of a democracy they have together, as families, churches, businesses, clubs, cities or nations. It is the amount of this action of goodness between people which determines how much of a democracy, a people's unity, is being proved.

"It is seen only in spots as yet, Peter, for ignorance and greediness are always fighting the feeling of goodness between people. But because many men and women have this great hope, they will teach their children how to avoid the errors which keep democracy from blossoming like a flower out of the hearts of the people over the whole world."

No doubt, sir, you think this a very personal interpretation, a limited one, of so complex a machinery, with giant political wheels, as the "democracy" you are accustomed to picture, a superimposed "thing," and not a living thought. Yes, perhaps it is personal, and I wish you shared it.

Motherhood seeks simple creeds, and discerns that what the heart of man longs for,—justice, equity, goodness,—he cannot win the right to possess without *living*. All progress reveals this as a law. Yet it has remained, so far as the schools are concerned, the very Cinderella of opinions. It is, nevertheless, the only one the Prince wants,—the only one Progress will be

wed to. The sooner the schools begin to build openly upon it, the sooner will sincerity permeate our civilization from the roots up, and purge us of the dross of words without works.

I know too well how you would have answered this child's honest question, What is democracy? The chaos of the world today trumpets abroad your incongruities. But I shall not place at the well-spring of a child's eagerness to know, the dead-weight of superficial fact. And the flame of his desire to think, mirrored in the very interest which prompts him to question, I shall not muffle unforgivably by the substitution of my own knowledge for his waiting power of research. My concept of education, sir, is not less sacred than my concept of morality and religion. Your sophisticated ways I do not honor.

I have outlined to Peter that the principle of brotherhood is the fundamental of democracy. Sir, if in any way you oppose this, where do you stand? Say that, with sophistry accepting all current definitions, you even admit democracy without brotherhood to be possible, do you propose to educate our children on this blunt platform?

Either that, or you are simply evading the issue entirely, and are educating Peter's playmates on this point as your forbears educated me, filling their minds with romantic mental images such as mine still holds, centering about the launching of this great republic,—groups of masque-ball Indians, a Boston "Tea Party," a "Stamp Act," a picture of Washington crossing the ice-choked Delaware, and of Paul Revere riding furiously through the night, (always with me in breathless trepidation crouching, with tears in my throat, under the "tower of the old North Church"),—queerities, grotesques, incongruities, trivialities, all jumbled together with the refrain "of the people, by the people, for the people," and great thrills of pride in martial victories by land or sea!

Sir, was it out of this shoddy romance that I learned my relation to society and my duty to my country? It would take long to write the history of the painful emancipation of children from the subjection to those lurid and illusory images with which faulty education beclouds and stultifies them.

No, my boy shall not inherit ready-made mental pictures and shape his course by means of their illusory guidance. If I want him to know what mathematics is by doing mathematics, much more must he know what democracy is by doing it, by *living* it, and at once, now, while he is in the mind for it, absorbing new ideas fast and reproducing them in imitative play; while he is eager and receptive, and imaginative, and conditions which to us are but dreams become to him real and compel him to responsive action, not resign him to mere emotion.

And it is because your school denies the very spirit of the bright, sane hope in active co-operative goodness which I have implanted in his consciousness, because from the screwed-down seats in your classroom to the dead monotony of your futile recitations, there is inaction, repression and autocracy in your entire system, that I refuse to give him to you.

Of this, sir, I will write you again. Peter has asked me to go now to hear a rehearsal of the play he and the boys are staging in a neighboring backyard.

II

In which it is plainly to be seen that democracy cannot be learned in a place where it is not lived.

Sir:

Your reply to my letter attempts to refute the charge that your schools do not stress that development of character needful to an understanding and practice of democratic citizenship. Stripped of the euphuism with which you defend your argument, what you uphold is simply the doctrine of authority by force. This educational creed is hoary; it had its birth, I suppose, as far back as when the thoughts of the first child began to deviate, without leave, from those of his elders. You know, of course, that the ruins of ancient Herculaneum disclose the birchrod as the insignia of pedagogy in that civilization; how much earlier it appears in unexcavated regions of antiquity we do not yet know, but your twentieth century authority differs from it only by virtue of subtlety. Because it is intellectual, it is none the less a lash; because its effects are not visible welts, they are none the less scars.

You say that "children need precisely such discipline as the schools give, in order to learn to subordinate their personal, egotistic whims and desires to the laws and institutions by which the wisdom of the race has perceived that the good of society as a whole is to be conserved." You say that the "self-restraint" you thus engender through your school system is a primary necessity of that goodness-to-others which I have taught my boy is the core of democracy. Can one, then, "gather grapes of thistles"?

You are confusing self-restraint, which is a moral factor (the result of a deliberate choice between an expression of goodwill and one of evil), with self-repression, a characteristic fruit of fear or tyranny. There is no self-restraint, sir, without a present opportunity for *self-expression.* Where the free expression of thought is restricted by pressure, you smother enough good to outweigh a thousand times the evil you fear too much openly to grapple with. I think if children do develop

character through this specious discipline of yours, it is not the character of which democracy is bred. Such discipline may make a child *afraid* to do wrong, but it will scarcely breed within him the desire to do good. It is by this desire, sir, and not by fear, that free men flourish.

You tell me tersely that the vast majority of parents themselves uphold the school because of the very discipline it offers. May that not well be because these same parents, entirely unaware of the apathy which thus leads them to take "the easiest way," are themselves products of your so-called character-building, and find themselves unequal to the exertion a higher ideal would call forth. Only a little retrospective thinking will reveal to you that most of our present attitudes are rooted in habits of thought induced in childhood, when we were subject to that same authority you now, in turn, employ.

Undoubtedly our own inheritance of florid mental pictures and superficial codes, our own unthinking acquiescence to formal dominations, have blinded us to the real needs of childhood,—to say nothing of our own. Thousands of us form a class deliberately careless of responsibility to childhood; thousands are too full of economic cares and burdens; or if free from the pressure of poverty, are busily engaged in other self-concerns. Our collective social consciousness of education, which should be flowing like a strong, calm current to a great ocean of collective human endeavor, is like a stream full of little whirl-pools, each one a combat of selfish interest, moving in an orbit of its own, about a vortex of problems, petty, pitiable, nowhere-ish,—staying to bubble in the one place as does a bubbling whirlpool, disturbing to the sea-craft which would ply peaceably in that channel.

The school is our hope. Let us be humble. We, the State, have for a hundred years, gathered our children together in school, from all classes of society, upon a common ground, for a common purpose, and then have rested our case for a democratic education upon the self-satisfied assumption that this democracy of *intent* is sufficient, even final. We have allowed it to presuppose a democracy applied, practised, and produced!

We must be rid of this vanity. An honest analysis will show you that the school as a democratic institution has progressed no farther than a decree of compulsory attendance.

And in this, even, it takes away with one hand what it holds out with the other, and year after year, content to meet the law's demand literally, it placidly relinquishes to society hordes of child-workers, with scarce even the pressure of a protest against the anti-social forces of greed which grind dollars out of their little, undeveloped bodies, in mills, factories, canneries and mines.

I have before me at this moment a recent official report which states that in one small state alone during the past year, two thousand children under sixteen years of age suffered bodily injury in industrial occupations. What need has a democracy so pressing that its industries cannot flourish without the aid of children? How weak a law of education is a law which halts at the beck of greed, and limps like a cripple upon the crutch of political expediency! Either we prize our children best of all, or we love our business better.

And now granted, notwithstanding all this, that up to the door of your schoolhouse an actual, if astigmatic, democratic intention has brought great hosts of the children of a free land, what curtain do you lift for them that shall reveal the meaning and the purpose of what goes on in the whirl of life about them, in the narrow homes or the crowded streets and marts of the city? What bright vistas of larger freedom do you open to them either here in your city, or on the open fields, perhaps, of their farm-places, where thousands of them dwell in a narrowness more pitiable because of the greater natural *richesse* of their opportunity? What do you teach to them that shall make known to them their place and privilege and purpose as individual members of a great social body whose destiny lies in their hands?

What do they know of the simplest of the facts upon which their sustenance from day to day depends,—of their home and its social significance; their food and its source; of production, distribution, communication, barter; of government; of their

dependent relation upon even the farthest of their neighbors; of all these things in their most elementary essentals, *as matters of individual concern* in this our present-day civilization? And what is there in the machinery of your school, in its administration, in the activities of these little citizens, your children, in the spirit of your teaching, and in the things you teach, that shall interpret democracy to these boys and girls; that shall, once it has made civilization their conscious individual possession, make democrats of them? No! children, once for all, cannot in your school get to see what democracy is, nor how it works, because they are not experiencing it in any one of their school relationships.

You made it very clear to me the other day that you, as a pedagogue, with many years of teaching experience, with many problems of administration, have small use and less time for "an outsider's criticism." I grant you, pedagogy is your business. But motherhood is mine. The education of my child is the point upon which we meet, you and I and unheard thousands. Your democratic desires may, for the moment, find a good field for mental action in patiently contemplating, for once, what parenthood, in surrendering children to your hands, looks to the State, through you, to supply.

To me the public school in the ideal offers many things important to the development of my child, chief of which are four: *companionship with his fellows, equal opportunity to know, the formation of habits of diligence and industry* and,—very precious indeed,—the *discipline of conscious obedience to a law which seeks and begets a common good,* all these of the very essence of true democracy. The things he is to be taught, whether from books, by example, or through his activity in conjunction with his fellows, *must first and foremost serve these needs.*

There is a huge gap between this simple and rational ideal and that which I see as, hour after hour, for year after year, files of children pass in under your doorways to the humdrum and grind of class-room rule, moving from grade to grade, with detached air, unseeing eye and careless foot, on to the threshold of manhood and maidenhood. Do not say this sorry picture is

an overdrawn one, nor come at me with your unjustifiable charge: "You wish me to make them old before their time!" You are doing worse, sir; you do not even let them *live!*

If there is anything in the outward manner and appearance of the child himself to deny this, it is due to the happy fact that there is in him a continual resistance to the mesmeric effect of your system, and he goes his random way in easy tolerance. (The world is full of these opportunists, children young and old.) Nevertheless his character and mentality warp under your dampening zeal to instruct him, and you can no more build a democracy of such than you can build stout sailing vessels out of warped wood.

What do you do with these four great opportunities for citizen-building that your school gives?

Companionship, which is the very core of social effort, do you therein direct to neighborly ends, or to the democratic interchange of thought and interplay of effort? No, looked at baldly, companionship in your school is but an antecedent to the teacher's need of getting over a given fact into forty or fifty unwilling or unready minds at a given time, and all at once, instead of *into one mind at a time at the right time for that one.* Here companionship is the State's makeshift, the cloak for a short-sighted economy, rather than the State's high opportunity for a groundwork of citizenry. To call companionship in such bonds a democratic institution is little short of mockery.

As for *equal opportunity to know,* it is nullified by lack of freedom *to express.* The child under your rigid régime has no time nor will of his own. You use all the time there is, and allow him no right to give his creative impulses free play, to show what individual gifts are inherent in him, needing leave alone to sprout and bear fruit for social service. He has no hour nor day in which to initiate, to plan, to construct either mentally or with proper tools things of his own thought. You exercise no quickened understanding of his wish to be active, of his right to learn, as do even the animals, in action; nor do

you give him time nor place to browze and ponder as, when left alone, we ofttimes see him do. You make no appeal in his surroundings to his natural interests as a child; your place is barren of objects and equipment that delight and stimulate to a satisfying activity. His knowing does not spring out of doing, as it so beautifully might, but becomes a falsity, a condition separated from experience, from the individual's own inner impelling to self-expression.

Neither is it a knowing in behalf of others; it is a knowing imposed as the narrow condition of an individual progress from grade to grade. To *make* a child know (which is why you need so much time) is to give him an unreal concept of the value of knowledge, when, that is, he gets any concept of it as a value at all! In school he need only know because he is told to know. What less democratic and more autocratic concept of knowledge can there be? Here the nature of knowledge is entirely misapprehended, and the seeds of narrow intellectual pride pitifully sown. For knowledge is not a thing desirable in itself; its sole value lies in its power to illumine and explain the conditions of life. Even Peter, young as he is, saw that instantly when we talked together of the horror of that "knowledge" which was the hierarchy of the Dark Ages. Knowledge cannot be disengaged from the activities and conditions it illumines without becoming meaningless, a parasite upon the mentality whose God-given vigor it saps.

And for those other values which motherhood seeks for its children, *diligent and industrious habits, a desire to find and obey the good,* how can these things flower to any but the narrowest ends when you give them so meagre a margin of social experience in which to root or bud? Industry which keeps its nose to the grindstone, or operates for favor, for place, for mere marks, has missed forever the joy and meaning of diligence. If you look amongst old tongues for this word, *diligence,* you will find that it springs from the sense of *choosing,* fondly, lovingly. What measure of fond and loving choosing, in all the tasks you give our children, have they themselves exercised? Rather there is, I think, as small an element of choice for the

child in your schoolroom as there is of another imperative need: *those environmental arrangements and opportunities which can most logically test the individual in the natural social situations that alone can show him why it is wise to be good, to be obedient, and when obedience is craven.*

This alone, were there none other, is a necessary lesson for those who are to sustain and uphold a democracy. And this lesson he cannot learn from you, because he is not obedient to you from choice, but under duress, and because you are constantly linking goodness to self-repression. These are values which blossom out of a social consciousness, and a social consciousness is one logically built up of social concepts, and can develop only in an atmosphere where social ideas are freely at play.

We have uncovered enough of your methods to see that what they emit is an influence a-social and narrowly individualistic, and even, in many cases, where competition links itself with the common practice of cheating, dangerously anti-social.

Yet setting aside, for the moment, these considerations, which show as delusory the belief that the system under which you instruct is even contributory to genuine democracy, perhaps we may find at least upon your roster some reason to think that the actual knowledge you want to give my child will make a democrat out of him. What will you teach him that shall, after he has shambled through the queer paradox of your classroom practice, make democracy clear to him, or help him to an understanding of neighborliness, citizenship?

Does he become socially-minded, communally alert, on the subjects grammar, physiology, history, geography, reading, writing or arithmetic? What relation do you establish between any one of these isolated studies and an apprehension of the urgent democracy our sons are gone abroad to save, and which untold thousands of us only vaguely grasp? It would perish overnight if it were builded upon the mere facts, the shells of thought, you "teach," that have no life in them because they are not linked to living things.

What our children learn of life and the ways of men and the

interrelations of all human happenings, they learn eventually through a belated and haphazard experience, for which you do not in your schedule lay even a logical foundation. Your subjects are not even tied to each other, correlated in any reasonable fashion, so that their parts might dovetail to produce a *unified image of knowledge as a wholeness,* instead of as independent groups of unrelated data and happenings. How then can the simpler image of democracy be bred of them?

Yet, if you could only see it, these things are all one, knowledge and experience and democracy, all together. You shall not forever separate them, schoolmaster, with your artificial modes. Your flimsy groundwork must be replaced with modes that cohere with the life of men about you. This will mean an entire reconstruction of your curriculum as well as of your machinery.

You have now within your walls a state startlingly autocratic, built not wilfully, I think, but mistakenly, upon dogma, and with a "zeal not according to (true) knowledge," however kindly your motives. Such a state has fostered and will continue to foster superficiality, apathy, intimidation and sentimentality, in place of releasing the individual child's own power to find the truth and make it his own and apply it later to conditions in his adult life.

To be a real commonwealth, a truly democratic institution, you who now lead in the school must follow the ideas which spring from the needs and high thoughts and good-will of your citizens, your members, the children. Do not tell me they are incapable of participating in such a condition. If that seems so, it is of your creating. They grasp readily enough the actual conditions of life outside of the school and constantly re-live them in their play, when they are free of you. And democracy, which is grasped as readily as mother-love, is before anything else, a feeling, a thought, a meaning. It expresses the relation of an individual to his fellows in a free, high, harmonious *mutuality of interest and effort.* And children are, as much as you and I, "the people." They feel now, and think and understand, with tendrils of relationships shooting out eagerly, in-

sistently, in every direction, with capacities for expression as unlimited as yours and mine. These need only leave and place and the sunlight of truth, freed of dogma and precedent, "gaily to burgeon and broadly to grow" into sturdy pioneers of that real freedom for which a weary world waits longingly.

III

In which a little boy builds a school.

Dear Schoolmaster:

Thank you sincerely for your last letter; it is much more human than the first, and I am so glad to hear you have a baby of your own. That makes me feel more at home with you,—at least, it makes us *almost* equals, doesn't it? We can fly back to that common ground and begin anew, in case you become too impossible again.

You admit there are flaws in your system, but imagine that a schoolman alone can dictate the remedy. You lean heavily on a funded experience.—Or is it that this experience, this deadweight of scholastic tradition, is leaning heavily now on you?

Why burden yourself so unnecessarily? The problem is not yours, sir, alone; it is the State's, it is the people's. If from all sides, as you say, you receive criticism, come together with your critics, and with them construct something better.

The artist tells you that you turn out, from school and college, dullards with no appreciation of art, that aestheticism is dead and the school its grave. The scientist says you breed no aptitude for using his discoveries largely and efficiently, conservingly, but for sordid gain alone. The humanitarian charges that you establish no moral standards, and that vulgarity, flippancy or indifference common to the large masses of adolescents are as much his foes as vice itself. Philosophy, a reasonable science of human action, you divorce from actual living. The business man says you send him workers who are irresponsible and undependable, who are not mentally alert, are not quick to adapt themselves to contingencies, do not know the kind of things it is needful to know in a world of complex social relationships, do not exercise ordinary common-sense in situations where it is obviously the one necessary kind to use. And so on. It is the opinion of all these, and of most others, that your boys and

girls have to be re-educated in life itself in order to take their places understandingly and capably in adult activities.

The State's appropriations for education should bring forth something less wasteful. Society is paying for an education that should be socializing its future members and fitting them for intelligent participation in its processes. It is not getting what it pays for while it is content to leave them at your mercy in an altogether artificial environment far afield from the actual workaday conditions of life in the home, on the streets, in the shops and markets. It is not getting what it pays for when it leaves them to a system wherein they cannot come to an understanding of what is needed of them or expected of them, *because they are neither offered nor allowed experiences, natural to social and civic usage, by which they can test themselves and be tested for adult responsibilities.*

Come together with all those who judge you; urge them to meet with you. Ask them, as you ask me now in your friendly letter:

"What kind of a school, anyway, it is that you all want?"

Will you let me tell you something that took place while my little boy and I were waiting for you in your office the other day? To those who live by the vision, and through it seek realities, these thoughts of a little child should be like the lifting of a veil. As marginal notes I have jotted down my own thoughts, the correlatives in maturer concept of what Peter has lucidly and simply expressed of childhood's needs and its aspirations. Analyzing what he has had to say, I find not a point missing in all that a science of education should aim to include, from the learning and environment, from teachers, teaching and technique, to the aims and ideals for which knowledge is to be attained.

His attention was attracted to the roster which hung upon the wall over your desk,—a not unnatural attraction, even though you may think so, for since the time when we saved all our time-tables and railway tickets to feed his delight in playing engineer and conductor, Peter has had a ready interest in

all diagrams, maps, charts, or other tabular arrangements. He has made dozens of his own, for a wide variety of purposes, ranging from baseball scores of his favorites, to industrial products of the United States; from reigns of Roman Emperors or the orders, genera and species of birds, to the pennies owed by the family for untidiness or neglect.

I do not know what he got out of your roster, but as for me, impatient and unhappy thoughts gathered in my heart as I read over its dull length. In the quietened rooms all about us were the little beings whose hours were mapped out for them cheerlessly, illogically, empty of high meaning, on this big cardboard. How unliving an index to the facts with which life so wonderfully teems in ever richer and livelier intent! Can knowledge conceived of in so uninspired an array enrich life for these children, or explain it? Knowledge, the index of the living activity of intelligence, catalogued as superimposed groups of facts,—arithmetic, reading, grammar, writing, geography, history, recreation (!), spelling, drawing, cooking,—without relation between them or social idea behind them!

Stillness reigned throughout the building, and in the hush my little boy's question came to me like a shout: "How many children are there in this school?" I told him, "Eighteen hundred."

"Isn't it quiet?" he said. And then, after a pause, "What are they doing?"

"They are learning those things," I said, pointing to the roster.

"What do those things tell? Is it about the world and what goes on all about?"

I answered, "I shouldn't call it that,—though it *could* be!"

"Do they have to be quiet like this, all the time, to learn them?"

I explained that if they weren't kept very quiet they would disturb each other while they were studying them, or reciting about them.

My little boy was silent for quite a while after this,

Learning environment should be arranged in a form to approximate actual real-life social and civic conditions.

intent upon the roster. Then he said, *"It seems queer!* Can they learn them all right here, while they are so quiet, and not *doing* anything? If it *is* about the world and what goes on all about, *couldn't they turn it all into like things really are outside,* and learn it that way?"

I sat up, alert at his thought.

"Well, you see," I said, "the school is built all wrong for that!"

A real-life aspect in which all familiar symbols of adult activity are to be found, approximating natural arrangement.

"O, that's easy!" he said. "The children could do it; just take out all those desks and things, unscrew them, you know, and get rid of them, and fix it up fine.—You know, like a house, with rooms; and shops, different kinds; and all those places there are outside in the streets! The way I do at home,—the halls could be streets, and the rooms could be homes and shops. It's easy! You know, the children could play at it,—it would be like real families and real shopkeepers and workmen and things."

Work and play and the learning experience in entirety could therein correspond to child's normal instincts and aptitudes.

"And what about the teachers?" I asked.

Teachers unquestionably to be in authority,—in no arbitrary significance but by virtue of the child's own recognition of his own need for guidance and protection, and because the adult represents a race-experience upon which the child himself wishes enlightenment, and instinctively places reliance.

"O, they'd have to be the mothers and fathers and owners of shops and things, and tell us anything we want to know, or to help or to show how. . . . And they could be in the fun, too. Some would be carpenters, or garage men, or men with libraries, or museums, or theatres; or cooks, or mothers taking care of things and buying food like you do. It would be lots of fun, wouldn't it, so many of us,—it would be like a—like a big—*neighborhood!* It would be heaps of fun, wouldn't it, mother?"

"It certainly would!" I said, out of a full heart. (And, dear schoolmaster, I hope you

are reading very slowly, holding your breath at this bright prophecy.)

We were silent once more for a while, waiting for you to come in, but you passed on down the hall. Then he asked, turning again to the roster:

"Why don't I have to know all those things?"

"You do know many of them already," I said.

"Where did I learn them?"

"Finding-out", instead of an arbitrary and coercive learning process.

"O, just going about, outside, and at home; seeing things, doing things, and talking about them; *finding out*, Peter! All the things we do at home, and when we go out, as we travel about and talk; all the things we see other people doing; these have taught you a great deal, and the rest we have learned when we play or when we read."

"Well, then, why couldn't all these children do that same way instead of being quiet all this long while in school?"

Children must have a protected area of development fitted for, and simplified to meet their capacities.

"Because most mothers do not,—perhaps cannot,—give so much time to being with their little boys and girls, for one thing. And secondly, which is very important, if all the hundreds of children went around as you and I do, to shops and factories and other places, they would be very much in the way of the grown folks; the grown folks couldn't properly attend to their business because the children would so often be disturbing them, even if they meant to be only curious. And as for the things we do at home, every one about you, Peter, is very patient if you are slow when you help, whether me in the kitchen, or daddy when he is fixing up shelves or painting screens or repairing the sewing-machine, or all sorts of other things. You see, children cannot do things so quickly nor perhaps so well as grown-folks, and are not strong enough to do many grown-up things. That's why, you see, hundreds of children, running about all over the city, even if they wanted to help the builders or shop-keepers or chauffeurs, would be very much in the way, and in

danger, too. Besides, here is something else, all the tools and materials that grown-ups use in their business are too large or heavy for children to handle,—you know how you even are not yet big enough to use a grown-up's chair comfortably—"

"And besides," he interrupted, "grown-ups' shops have so many kinds of the very same thing! You know, there's Kolb's bread and Ward's bread and Fleischmann's bread, and lots of other same things with different names on them. Children would only need to sell just *bread* or just *milk* or just one good sort of anything;—you know how you always ask in the shops for the *best?* Well, we would only sell the *best!*"

Need of establishing scientific standards of judgment and taste instead of leaving the individual at the mercy of ignorant or unscrupulous commercialized propaganda.

"Yes, but how would the children tell the best?"

He thought for a while; then, "They would have to learn that," he said. "The mothers and fathers and shop-keepers in the school, the elders, would have to show them how to *find out* the best, or how to make it themselves! So if the cooks in the kitchen made bread for us, they would know what was in it to make it good bread, and they could tell us! The same with clothes! The same with chairs and things! The same with all the things the children would make!" he ended triumphantly.

"You mean they would do all these things in make-believe?" I asked.

Activity of learning based on genuine stimuli, on interest.

"Oh, it would be real, but make-believe grown. It would be everything like grown-ups have, only it would be all our own, all for us, all our right size, and our *wanting.*" (You see in what high moment, schoolmaster, real diligence is born; it is all to be their own wanting, their own choosing, out of the countless important things there are to chose from in this fine place of theirs!)

"Do you think you could get it all into this building?" I asked. "Remember, there will be eighteen hundred of you!"

"Some could be in, and some could be out." He was nothing daunted. "If we needed a larger place, they'd have to build it, that's all. The roof's a good place for some to be. We used to have lots of fun playing on the roof after we got through hanging up the clothes. Once we found a pile of sand up there and we made a huge country out of it with mountains. . . . And we made Magellan's route."

"Is that what you'd plan for the school children to do?"

"Yes, and other things good for roofs. On one roof, away off down the street, Mary and I saw a real garden planted, vegetables and flowers, too. And there was a canopy on another roof, and a lady used to bring a lot of children up, and they sat there in little chairs, and had a long table, and had fun. . . . We used to see lots of things; a roof's a fine place to see the city, and watch clouds, or storms coming along."

"But what would you put inside the building?"

The family type and domesticity as ideal for school-groups.

"Oh, the inside would be mostly a house. There would be a big kitchen, and a living-room, a nursery, a dining-room, and a laundry and a library. . . . We'd have to have more than one library for so many children, but all these downstairs rooms could be in one part of the building, like a big house, like our bungalow was. And in another part could be shops, each with a room nearby, and we could play this room was our home, the home of the family of the shop-keeper, you know, the owner of the shop and all his children, and their mother,—all to help in the shop. Each family could have it cozy then; it could be a big room, like a library with books all around, and games, and tables and things like our globe, and pictures and maps and almanacs, and a perpetual calendar like mine; and things like our typewriter and my office things,—account books and all that; because the children could keep the accounts of the shop, what's bought for the shop, and what's sold. And, oh! a cash register for each shop, a real one!"

Each family group to constitute a unit of social service.

"One family would buy from another, I suppose; is that your idea?" I asked, "—the kitchen family from the grocery, the dressmaker family from the dry-goods store people? . . ."

"Yes, exactly! The very way it happens in big people's lives!"

"What would the books be for?" I asked.

"Oh . . ." he thought for a while, ". . . people *must* have books! . . . Books keep good account of things; they tell what has happened in the world, and you can find out in them things that are too far away to go and see."

The use of books as ready and friendly references, illuminators of present experience.

"Books to tell the shop-people histories of the goods they are selling; the carpenters, histories of the things they're making, their materials, where they come from, and how they got here?"

"Yes, and like our Tylor at home that tells how lives used to be before people even had the things we sell and buy now. . . . We can write books of our own, too, when good things to tell are happening, or when we think of stories of make-believe things. . . . It would be easy to have a newspaper, and an office to print it, so that all the children could know what was happening in our shops, and in our theatre, and what new things we find for our museum. . . ."

"A museum?" I cried, "where is that to be put?"

Instinctive love of curiosities, of adventure and collecting, given play and bent to useful purpose.

"Well, one man could have a room with shelves and cases just for that, you see. It would be for curiosities we find. I'd give all my old coins, and the copper ore and coral, and my birds' nests, and stamps from foreign places. Other boys could bring different things. And then," he said suddenly, as if he had found a lost thought, "*that's* where the books would come in; they'd tell us about the places where the museum things come from, and how people get them, and how it is in those places of far-away with the folks who live there.

"And we'd have heaps of maps, maps to show the routes, and where things grow in different parts of the world, and how they are sent from one country to another, like our traveller's game, you know. . . . I love maps!" (You'd think so, schoolmaster, if you could see the collection of them amongst his toys, and the ones he has made of his own, to show how his train systems and trolley lines about the house are planned.) "I'd like maps to show how things *used* to be, too, when people travelled in caravans and little sailing vessels, and thought the earth was flat; and we could make up stories about them, and act about them in the theater. . . ."

"Yes," I interrupted, "but you couldn't see wheat growing, nor milled into flour, just from reading a book or looking at a map; nor see how trees are felled and then sawed and planed at the great lumber mills, nor how the loggers live; nor how fish are caught and dried and canned; nor cattle reared on the great prairies. And you are talking about a city school, remember, where there are not farms near, nor forests nor oceans, so that the children might see them with their very own eyes. . . . But there's a good way to show them much, much realler than in books. . . !"

"Oh, movies!" he cried, with a jump. "That's a fine idea! And we could have them right here, in that big hall over there; that could be our theater. . . . South Pole, with penguins; North Pole, with Esquimaux; Africa, China, with all the people doing there the same things we do, only in their different ways, and sending us things they make, just the same as we send them things we make, like our traveller's game. The movies could show them making their goods, and us making our goods. . . ."

Value of graphic presentation; its stimulus to reflection. Enlightenment with a sociological basis making for broad social sympathy and the breaking down of class ignorance and national or racial prejudice.

"You mean movies to show big people at work all over the world, in factories and on farms and machine shops?"

Stimulating acquaintance with great projects and processes.

"Sure!" he said. "And making railroads and highways, and building ships and

bridges, getting coal, diving for pearls, with great adventures when they explore, like Douglas Mawson, ooh! and down in mines. . . ."

Be patient, schoolmaster, he's teaching you. Do you remember the thoughts you had when you were a little boy? . . . Gather in your little dreams of that time, from the far places to which they spun themselves out in tenuous venture! . . . Don't you remember how the land of heart's desire throws open its gateways always to the impetuous wishes of little boys and girls, and if you are quite quiet you can see and hear and have all things as if there they really were, in your very hands? Don't you know that for every child that's born in the world there's a Robinson Crusoe and a Peter Pan and a Robert Louis Stevenson or a Frobisher come true and real once more?

I am glad you took such a long, long while on your rounds of classroom inspection that morning, for I didn't want any one to come in and spoil the wonderful hour I was having.

"You couldn't be all day seeing movies," I suggested to my little boy, "what would you children be doing, mostly, yourselves?"

"Busy!" was the laconic answer.

"At what?"

"Everything, of course! We'd have to keep the neighborhood going properly. The people in the house part would have to attend to the cooking, the laundry and cleaning, and making and mending clothes, and attending to the young ones in the nursery, or out marketing or other home things. The people in the shops would be busy selling the house-people what they need, and the different shop-families would sell things to each other,—not all at once, of course, but taking turns, every one having his right chance at the weighing scales and the cash register, that's only fair! And out in that yard would be the garage with the chauffeur, taking apart the automobile, and explaining about it like daddy does. We'd have to help him. That would be more business for us! And our car-

The ultimate purpose a definite one and unmistakably social in character; interests individual, purposes mutually beneficial.

penters and plumbers could have a shop out there, with other noisy workers."

"What would the carpenters do?"

"Oh, mend things that are always breaking, and make new things the children would always be needing,—and, of course, scenery for the theatre and things like that!"

"Real carpenters, real plumbers?"

Experience the basis for exact and genuine teaching.

"Sure! Who else could teach us *how?*"

"Do you really think you'll have time for the theatre?"

Art activities a natural part of daily experience, both by participation and through appreciation.

"Oh, yes! We've got to have everything a real neighborhood has. I told you about our museum; well, we'll have an art gallery, too. And we'll have musicales in our theatre, with our own orchestra, or a real one, with a musician to give talks with it, like Walter Damrosch does, explaining things. . . ."

"Where would you get the things to put in your art gallery?" I asked. My elation would scarce let me sit there, listening so gravely, while this child with his Aladdin's lamp of a fancy walked about, weaving my longings into panoramic possibilities. But I could not resist questioning him,—it was I then, you see, rubbing the lamp, too!

"Why," he answered, readily (and just as I knew he would) "we'd make our own pictures, of course! And have *Grand Prix* exhibitions. Big people could come. They could come to our plays, too, if they want; we would charge them admission and make enough money to buy ourselves han'some cloth of gold and plushes for the players in the plays to wear. . . ."

"What plays?"

"Ours, our own; the ones we make up!" (Now who, sir, will find you any better genie than this little boy, if you are on a quest for the very heart of education!) "We'll have puppet shows, too, like the ancients and Tony Sarg,—with a workshop to make them! We'll have acts about things in history, like William Shakespeare's plays, or about make-believe people." (You see, schoolmaster, this year he has written two

plays of his own, and one may know here how the spirit is flaming still within him. One of the plays was his adaptation of an old fairy tale. It is this that he and his friends are busily rehearsing these days, with a huge packing case for their covered stage, and the scenery, furnishings, tickets and even the grandstand, all made by themselves. The other play is in Five Acts and Thirty-three scenes, modelled on the historical plays of Shakespeare. Its theme is that of a crucial time during The Thousand Years' War which has been taking place in Peter's imaginary country, the capital of which is (I suspect) at present under the typewriter table, where fortifications of toy blocks are thick and intricate nowadays. Both plays were written off straightly, full of smudges and weird spellings, on the typewriter, but they are replete with childlike lore and simple humor, with no trace of sophistication although the project is so mature a one).

In the silence that followed as we still waited for you, I watched him as he once more went curiously over to where your roster hung. I would not question him again, fearing to break at some delicate part the structure he was rearing, and which came so wonderfully near the dream my heart had long held, yet had had no high faith like this, nor courage to reveal. A children's place, with every child a living part of it, child-size schemes with child-size means for attaining fruition; things to do that a child longs to do and loves to be doing,—playing at being real folks, with the play all *come true!* And at every turn the way open clear to reaching out and broadening, *learning why and how* while busily satisfied in expressing the inner need of activity. With art, too, music and the drama and color, a living factor in the environment of all, not just the perquisite of a few, while millions live in ignorance of its expansive regenerative power.

My little boy was speaking, as if having come firmly to a decision. "Two things we must certainly have!" he announced.

I waited.

"A Treasury, for one"; he said, "we can't get along without money!"

"Make-believe money?"

"No," loftily, "real money, of course! We would be earning it. Money is what you get in exchange for work. If we were earning it at our work in the school, the United States could let us use it, just the same as they let grown people use it. We wouldn't lose it, dearest," he said, misreading my perplexed face. "Our banks would have to keep track of it, so we *didn't* lose it. You know," he went on, as I dubiously faced this new demand on the future city's budget, "you know, money is good to exchange things, one thing for another that you happen to need. It used to be things themselves exchanged, like oxen for silks, or tin for glass; and the Indians took beads from the white men for their land, but now we have to use money because we don't do our trading face to face. I read that in a book, so it's true. Play money's no real fun!" scornfully. "Real money makes you proud to earn. Real money makes you take care!" He checked his eloquence at this point to pull out from his back pocket, with a gesture caught from his daddy, the cherished wallet inherited from that parent, stuffed with "business papers," car transfers, chewing-gum coupons, old theatre tickets and a baseball rain-check or two, amongst which a few pennies make a feeble jingling.

Lay the bases for dependability and sobriety in actual experiential responsibilities.

Acquaint the child with the origins of social and industrial processes. Give him a perspective on civilization and its agencies.

"But you might waste it!" I ventured. "How would you know what you need to buy with the money?"

He looked at me incredulously, almost pityingly. "We'd know what we'd need," he said, "because we couldn't get on with our work and our living without it! That's what *to need* means! Besides," and here he appeared to dispose of the whole matter in favor of a closer scrutiny of his wallet, "the mothers and other grown people in the school could show us how *not* to waste it. They

Let the child analyze the meanings of his actions, and consciously seek right words to precisely define his thought. Let the child *expect* your advice when he realizes his need for it.

would know. They have tried out things for themselves!"

I think it was at this point that you came in. Even without that interruption, however, I should have questioned Peter no further. I wanted to hold on tightly to all he had given me thus far, and knowing him as I do, I was sure of his taking up the thread again when his interest should reawaken. I was right. Twice since that afternoon, we have used your school and its reconstruction as the topic for happy consideration.

Gene, a neighbor's child, come to supper the next evening, made it possible then, none too soon for my elated thoughts. The meal over and the table cleared, Peter was ready for the game that comes before bedtime. "Let's play Traveller's Game!" he said, reaching for, and beginning to unroll the large map.

"Not me; I won't!" this from Gene with decision and promptness.

"Why not, Gene?" we ask.

"Peter he always beats me. I got no chance with all that joggraphy he knows."

Peter put the map away and got out the Baseball Game. "I'm Giants this time!" he announced quickly. "You were Giants last time; it's my turn. You're Phillies, Gene. Who's pitchin' for you?"

"Alex! *My* first shot!"

"Awright!"

While they were arranging their "men" and their score-cards, I said to Gene, "Don't you like the Traveller's Game, Gene?"

"Sure I do,—up to where I know the places. We haven't had many places in school yet. . . . That's the trouble with school," he continued, jerkily, one eye on Peter who was printing out the score-cards, ". . . school there's no time to learn things. . . . That's why you know so much, Peter; you got time to learn everything, not havin' to go to school!"

"Yeh!" came sympathetically from Peter. *"Sittin' still!* How can you learn anything! I was there; I saw it!"

"When?" asks Gene, with vast interest, and has to be told the whole story.

"Peter has an idea of pulling down your whole building there, Gene!" said Peter's dad, to whom I had related the imaginary project.

"No," said Peter, putting up his best batter against "Alex." "I think it could be changed without pulling down. You know, Gene;—the way Printon is,—only *real!*"

Gene was shaking the dice for the first hitter on his "side," and as the "Phillies" were already stringing up a line of "goose-eggs" on the score-board, it was scarcely a moment for enthusiasm about new kinds of schools, but the mention of Printon arrested him.

"Turn the school-rooms into shops and theatres and things?" he asked, with a fascinated eye.

"Sure!" said Peter.

"*Some class* to that school!" said Gene, with fervor and a kind of awe, so that Peter's dad and I laughed aloud.

. . . . . .

At about the age of three, Peter began to strip the disguise from what we considered to be our matter-of-fact four-room apartment, and revealed it gradually to us as a romantic play-place, the City of Printon, capital of a great Kingdom, the inhabitants of which, together with himself and any boy who came to play, were the toy animals, Cat, Cock, Fido, Mr. Bear, Peter Rabbit, Tom Kitten, Jemima and others. To this city of play was transferred, day by day, week by week, year by year, the impressions this child garnered from the world of men about him, and as his knowledge grew, so followed the growth of Printon. Its civilization at present is an index to what Peter has learned thus far of life, manners, customs, social institutions, civic practices and laws.

I could write you reams about it, sir, for in the four years of its development, we have watched it grow from a kindergarten of thought to a university of educational possibility. History, romance, art and the sciences, business and government are represented there. To the casual eye, where there

would appear to be but corners or spaces filled with blocks, toy-trains, tracks, toy ships, and well-worn woolly animals, we know that the destinies of a nation have been weighed in the balance. Civilization has rocked on its foundations whilst this people decided whether or not they would enter the World War; matters of gravest concern have been settled in courts of justice built of paper-boxes; dramas written by the peers of Shakespeare have been heralded across continents; the daughters of earls rescued from bandits by brave, dauntless knights, whose shields are welded in an armory beside the radiator; and where we imagine our beds, chairs, tables, stove and bath to be, are the historic palaces, the arsenals, docks and railway-stations of a proud metropolis.

Gene might well be carried away by the brilliant vision of such a city within the walls of your school—even though to Gene it could never mean what it means to Peter! Gene has only come to play there; to Peter it is a place of possession, creation, power. His will has been the motive force behind its development. It is his to see a need and his to set about supplying it; his to be architect, mechanic, law-maker, poet, teacher. Yet to Gene, in that bright moment of projected imagination, came a foretaste of this Printon as the possession of all children. There, spread out in your school, they could all, each of them, possess it. At last, sir, in education you would have made *a place for children.*

. . . . . .

One night, a year ago, when I was tucking Peter into bed, he said to me, "Mimsey, there's one thing I wish! It's a secret, but I will tell you! . . . *I wish Printon were real!*"

See now, sir, how this child's desire, rooted in all sweet reasonableness, in commonsense, breadth and kindliness, fashions itself into his bright plan for the renascence of your hushed and humdrum place!

Its needs are measured by his own childlike desires,—and these we have given leave to bud into activity in his own play projects all these years, so it is no wonder he can form you so complete a structure.

During a rainy afternoon we talked more about it, he and I, and have rounded it out for you.

"Where would you put the Treasuries for the school?" I had asked him.

"On the top floor, with our other offices!" was the business-like reply. "We'd have printers there too, and book-writers."

"Printing makes a great noise," I suggested.

"Well, if it does, we'll have to put it over the garage where nobody'll mind, and we can connect it up with a bridge to the big building. . . . In the yard underneath the bridge we could have a garden, to grow lettuce for our lunch sandwiches; maybe other vegetables the cooks in the kitchen would need, too!" Then immediately he voiced another ardent wish: "Oh, if we could have chickens!"

"Now, Peter, it's a city school," I said firmly, "and no place for chickens!"

Intelligent understanding and appreciation of the beauties of nature and natural processes a necessity for rounded development.

"Well, I tell you what," he said, "in the summer we could all move to some same kind of a place in the country, and we could learn summer things,—birds, trees, flowers, spiders, bees, ants . . ."

"Transplanting whole cities-full of children isn't an easy matter, you know, Peter!"

He met this emergency readily, in a moment. "Well, let them make us an insect Zoo, and send it to us. It could go about like circuses go, and with movies to show the things living in their real woods and rivers,—snakes, frogs, fishes, caterpillars and all,—ooh!"

"If they were busy making you an insect Zoo and such things isn't there something you city children could be making for them, to trade about? It would be only fair!"

"We couldn't send them a Zoo of city things, dearest!" he laughed.

"Oh, but yes, you could!" I answered, and he saw I was quite serious. "You could send them a travelling museum of all the things that make cities even possible! . . . Do you remember,

Peter, when you and I were trying to find out how safety-matches came to be, and then how sheltering-places grew from caves and tree-dwellings to cozy city homes? Well, we were always wishing that instead of relying on pictures, we could have models to show the evolution of these things. Don't you remember we tried to make a series of these models showing how safety-matches evolved? We had to give it up because we hadn't right tools, nor skill. But it could be done. There could be made models showing clearly how every object on which men now rely for shelter, transportation, barter, communication, amusement,—such simple everyday things as houses, streets, electric lights, stoves, newspapers, theatres, schools, have evolved into their present state from primitive forms. Don't you remember that we found the history of a safety-match to compass the history of man himself? Well, you could have a travelling museum of many series of such things, which would be like a museum of civilization itself, and would teach everyone who saw it wonderful facts about the tools and objects he sees about him everywhere, and which he perhaps thinks are 'just there' or have just 'happened,' without knowing that ages of effort and adventure lie behind the most commonplace convenience of civilization."

Appreciation of the principle of evolution in all social, legal, industrial, and civic processes a necessity in the equipment for intelligent citizenship.

"Could we have movies of it, like the drama of the safety-match you wrote for me?"

"Why, of course, Peter! And everywhere the travelling museum goes, the movies would go, too, and make the thoughts realler."

"I see. It's a good idea, mother!" said my little boy.

"How would you like to help me make a program of the whole series?"

"Do you mean the way we did with the safety-match history, to put the evolutions of all the things in their right place on our Civilization Chart?"

"Exactly, Peter! We'd have to do that before we could

really see how valuable they are." (I will tell you, schoolmaster, about our Civilization Chart some other time.)

"Yes," said Peter, "I'll help you. . . . But first, wouldn't it be better to have the school all changed up? It wouldn't take so long; just get the children and teachers to work at it right off!"

Should I have told him right then and there, schoolmaster, of you standing, armored with age-long precedent, at the door of his dream; that if he felled you with the power of his prophecy, and meekly rising, you should take the little victor's hand and go with him, there would still be before you Boards of Estimate, Tax-payers Associations, Political and Partisan Leagues, State Legislation, Public Opinion, and then a great army of the Listless and Indifferent? Should I have played the sorry part of Saul to this intrepid David?

Perhaps so, sir, but I have too much honor for a right and pure desire, even though only a little child may voice it. And besides, I see a host behind this David which is more powerful than a thousand Goliaths that boastfully oppose him. So I said,

"They'll start right in, Peter, as soon as it's all quite clear, and nothing important has been left out."

"I have one more thing here," he eagerly remembered, consulting the "tablets" which, like Hamlet, he carries (in a blouse pocket).

I read on his smudgy paper the memorandum: MJRS.

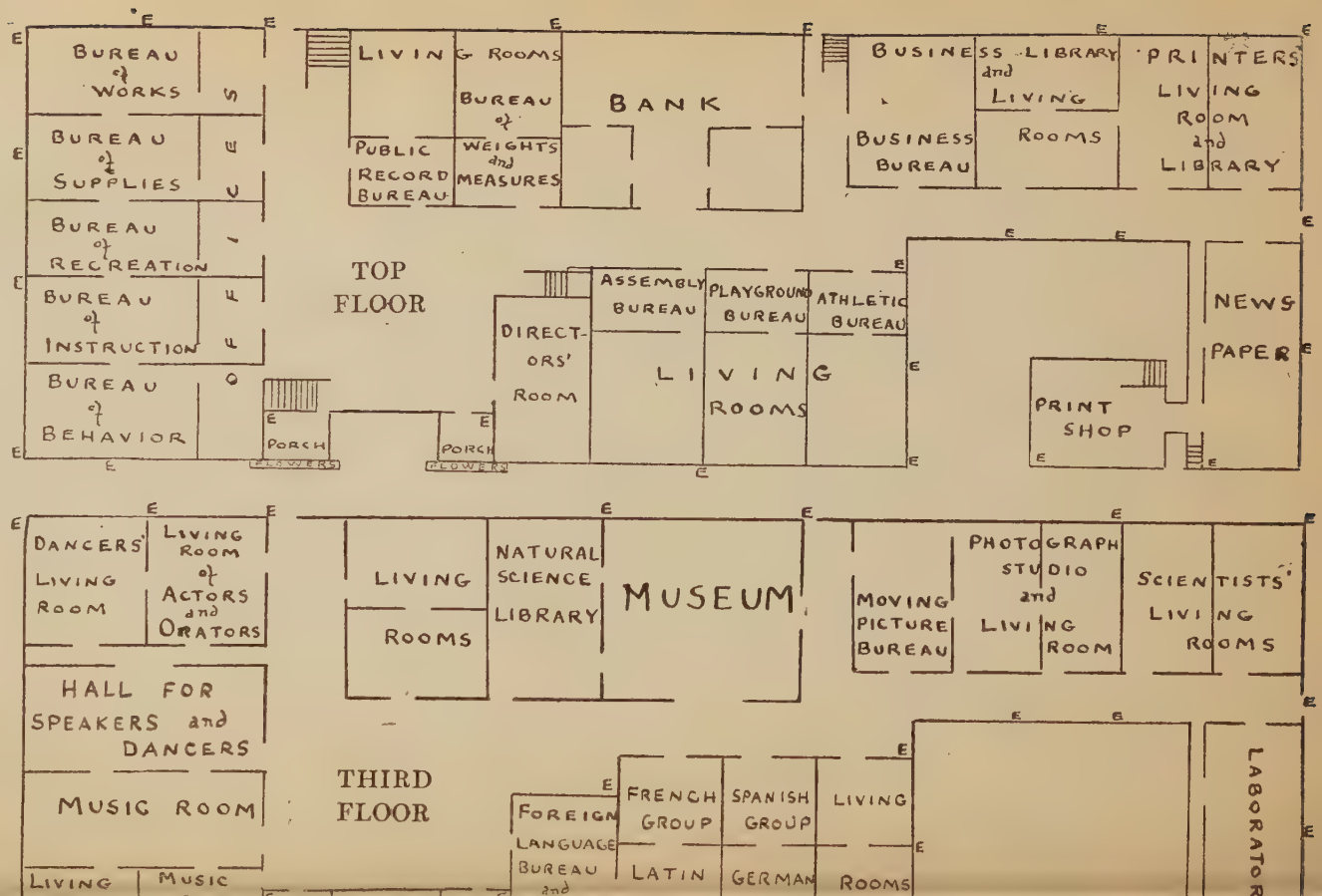
"Managers!" he explained. "People to keep us orderly, to see that everybody is not disturbing everybody else. I know, —*lawmakers!*"

"Lawmakers are not much use without law-keepers!" I suggested.

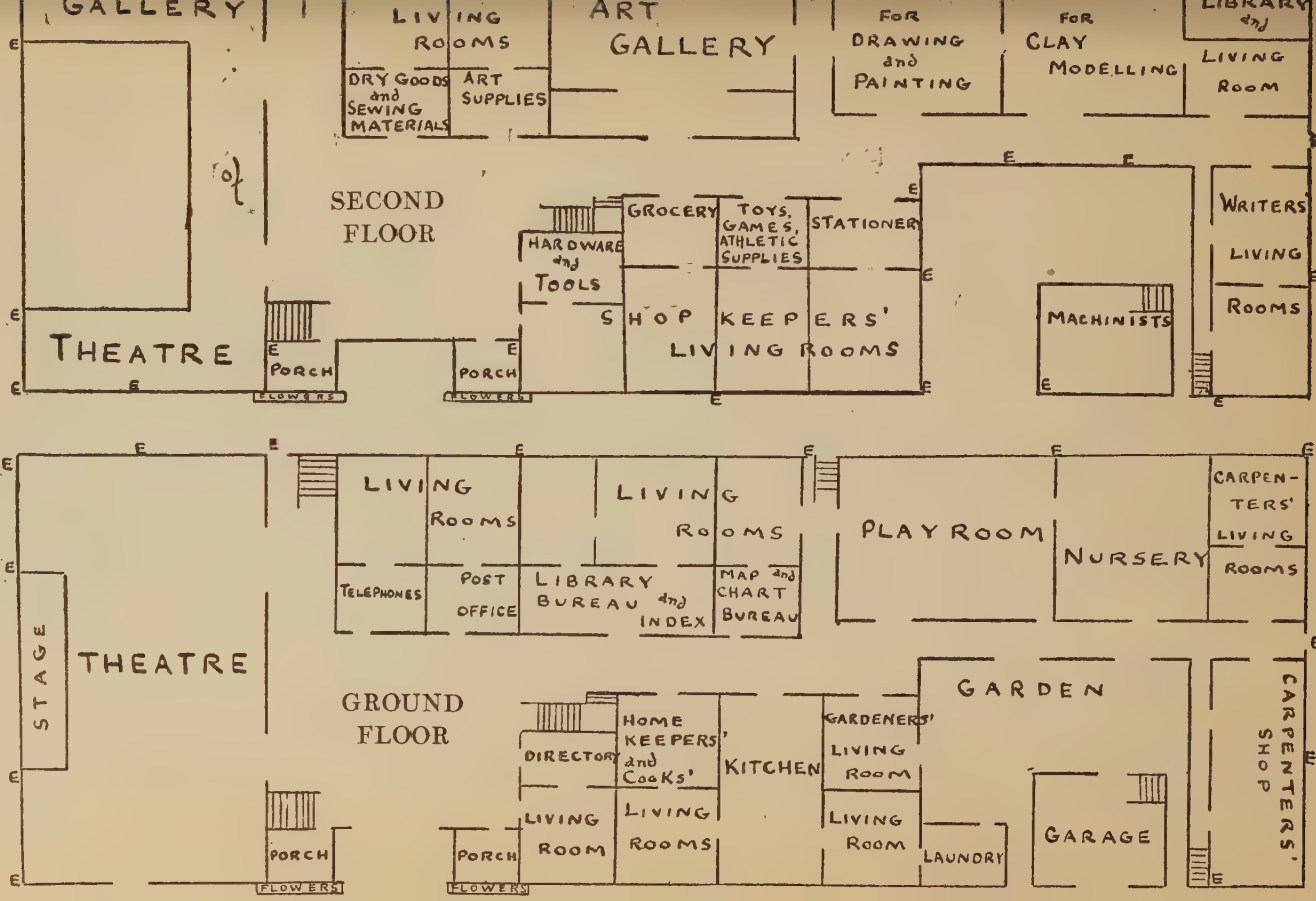
Development of individual moral obligations toward the group.

"Well," he remarked, "if big people don't obey their laws, they have to be punished, and I don't see why, in our children's place, we should be different. It wouldn't be right to let children do what you don't let grown people do. They won't know how to act when they are grown people unless they obey

Let the guiding principles of self-discipline and



'A Good Place for Children to be together—to Work and



d Learn in." *(Floor Plan of a Remodelled Public School Building.)*

group-government, springing from the child's own recognition of his need, be stated by him.

some laws when they are little. Everybody has to obey, you know!" he finished, sententiously. "Daddy told me the president of the United States has to obey even harder than children! It's a great responsibility!"

"Well," I argued, "the thing is to be *willing* to obey!"

"Oh, well, if they don't, they'll see it doesn't pay, and then maybe they'll be willing," he said optimistically. "Anyhow, we'll have to elect managers, people to take charge, like mayors, aldermen, policemen and things."

"Would these be grown people?"

"Well," thoughtfully, "grown people would know the right ways to make us behave better, I suppose; they have had so much experience in finding out what is not right. . . . But it's to be really a children's place, you know; we ought to govern ourselves. I think children are often sensible in thinking, don't you,—when they're not in a temper!"

It is the child's right to learn to govern himself. Arrange his environment so that he is obliged to do so.

I nodded, and my thoughts went whirling off after that little phrase, "not in a temper." What right have we to be judges with our children, we who are making now so sorry a show of the "morals" and "laws," written and unwritten, upon which we unquestioningly rest our case for an enlightened civilization! If only we had the comforting extenuation of being "in a temper" over any of the grim exigencies which would so amply justify it! . . .

I looked down hopefully into the honest eyes of my little boy, builder, with his fellows, of a saner world.

"Well," he was saying, "the grown-ups and children could make laws and orders together in the school whenever they were needed,—Regulations and Agreements,—just like in our home, you know!"

"You and I will have to put *Laws* on our Chart, Peter, and find out how they came to grow the way we know them to be."

"Yes," came inattentively, then, "I've thought of several things we can't do without, all important things. A telescope's

one. We could put it on the roof, you know, like the one we saw at the Agassiz Museum. . . ."

"That was a rare one, Peter. You know telescopes cost a great deal of money."

"Well, if we couldn't have one as fine as that, wouldn't the man who has one down town, who gives you a look at the moon for five cents, bring his around to the schools?"

"Oh, you mean a sort of travelling telescope, like my travelling museum?" I laughed.

He nodded seriously.

"And I suppose you'll want microscopes for the children?"

"Same as I have here! And magnifying glasses and magnets and a motor and batteries, and all those things I have fun with! Oh yes, I forgot,—and a telephone, with a switchboard!"

"That would be fun," I agreed. "But wherever are you going to put all these things?"

"We can do it!" he asserted, confidently.

"Well, listen," I said, "when we have time, let's make a drawing of it, measure it all out, and see where we can put the different places!"

"*Let's!*" he said.

. . . . . .

Peter has asked me to "smallen" our drawing and to give it his title "A Good Place for Children to Work and to Play and to Learn in." In that "smallened" form I send it to you. It is too bad, says Peter, that this city of ours gives so little room around its buildings for grass, and he would love better not to have had to "cram" everything under one roof. "If we had a place as large as the university campus," he mused, "we could have made different buildings for different things, like grown-ups have, or an arcade for our shops, and all that. . . . I suppose cities with more room, you see, can spread the drawing out, more like truth, and not so make-believe!"

"Anyhow," he sighs, contentedly, as he watches me print in the last word, "*it's heaps jollier than that school!*"

With which valediction I mail it to you, sir.

P. S. On the heels of the other drawing, I send you, for idler contemplation, this Map of Printon, done by Peter himself on the scale of "an inch to a yard," and fairly exact at that, as I took the trouble to find out by measuring the chief highway of Printon myself.

He is no novice, you see, in turning places from what they are to what they ought to be to please a child. Ask any little boy whether he doesn't like to do the same thing, and if an old castle where now stands the kitchen gas-stove, a great fort in place of the buffet, a harbor for ships along the windowed wall of your living-room, isn't "jollier."

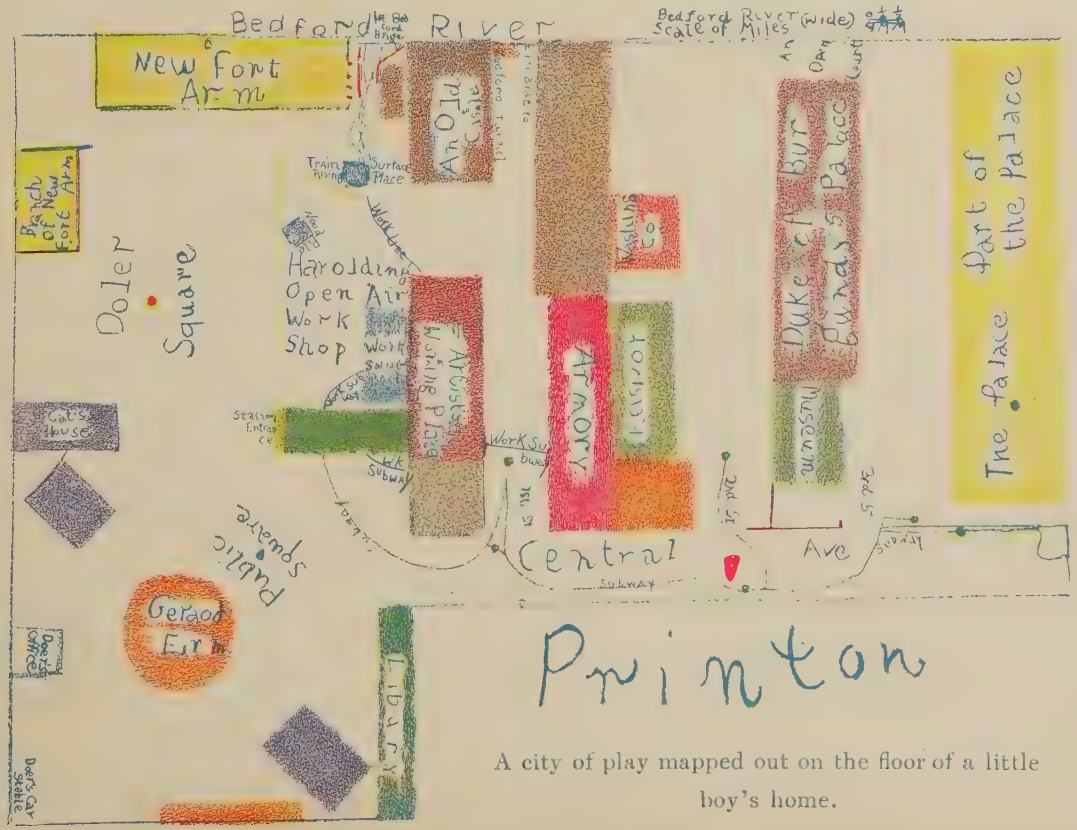
Above all, sir, ask the little boy you used to be yourself, and listen well when he answers you.

Artist's Remarks with reference to MAP OF PRINTON

The Buildings of Printon were founded about the thus times:

The Armory	0900
" Washing Co	1895
" Old Castle	1173
" Palace	0845
New Fort Arm	1916
Old " "	1087
Geraod Firm	1614
Cat's House	1847
Duke of Burgundy's Palace	1875
Houses besides Cat's	1842
Doer's Office & Car Stable	1894
Subway (not a building)	1886
Work Subway (also not a building)	1886

The Gray things are old unused houses, and the Burnt Sienna things old prisons.



Printon

A city of play mapped out on the floor of a little boy's home.

IV

Which shows how to teach not by telling, but by doing.

My dear Schoolmaster:

How like to the ogre Procrustes you are! You simply won't allow within your fastnesses the idea of a child's growing and learning in freedom. Just as that old giant, you want to stretch individuals by means of your teaching machine until they fit onto your bed of accepted fact and opinion.

You say that this is not a drawing of a school; and that surely I wouldn't expect "teachers to teach nor children to be taught" in such an environment,—that of a club, a play house! Did I not assure you that it was by no means my little boy's desire, nor mine either, to build a school? What we planned is a children's community, a children's centre, a children's settlement, a *children's university*—a children's own place for each neighborhood in a city,—something not related in any way to the idea of school as a building built for centuries on the principle that seats must be provided in which children must sit and be taught.

Do not limit the form of this Children's Place to Peter's architectural concept. He has simply, reacting against your irksome environment, transformed the interior of a structure now bare and ugly, drab and uninspiring, into something nearer to the heart's desire of a child. He himself has suggested the freer and more natural school model that can be gained by separate buildings in a larger outdoor area. An area set apart for this purpose in each city neighborhood could be a Children's Park, where, amongst the greenery, separate comely and inviting buildings could house the various activities which would make up a full and rich school life. These Children's Parks, or Courts, or Universities,—what you will,—of use to every one as neighborhood educational centres, would beautify and enliven, stir and deepen community spirit such as no other communal centre could possibly do, for they would arise from

the simple needs of the youngest and weakest and tenderest of citizens toward an ideal broad and far-reaching enough to satisfy the oldest and most erudite.

You whose eyes are not yet open to the splendor of this vision are all hedged about with the "little foxes" of foreboding. Mere technique, not yet less dear to you than motive, dictates your principal objections. You say there is a whole small city in the drawing, and that "it would be quite impossible to get all of these activities going in our school system without causing the utmost confusion, and sacrificing all formal instruction." That is naïve, my dear sir, in the face of Peter's inescapable challenge. Yet I shall answer your arguments in all sincerity. Take it, however, for granted that in the day of holocaust for you there will be indeed much sacrifice, and formal instruction will not be the least of your burnt offerings.

Since, ostensibly, confusion does not exist in actual cities containing the civil institutions and social tools indicated by all useful civic symbols upon our drawing, I cannot see why the reaction should be any different, any the less harmonious, in a neighborhood-house or a children's community centre, where the citizens are children instead of adults, and where they are learning, practically and happily and freely, in an area restricted to them, and with apparatus designed to meet the scope of their needs and capacities, to live out the purposes of neighborliness and citizenship.

Perhaps the real difficulty hinges upon your conception of what it means for "teachers to teach and children to be taught," one of those common phrases supposed to embody principles so obviously acceptable that nobody bothers to analyze them. Grocers, carpenters, mothers, police, artists, all *teach by doing*—in fact, there is no other way of teaching, unless you want to accept Bernard Shaw's definition of a teacher in the trenchant remark that "when a man can, he does; when he can't, he teaches."

A purveyor of information who carries mentally a policeman's club in one hand and a bottle of sugar-coating in the other, is no teacher. What moral dignity is there in such an oc-

cupation to place it higher than that of a clothier who is engaged to make outfits for the inmates of an orphan asylum at the lowest price consistent with a respectable showiness for the children and a certain material profit for himself. Do not shrink from the comparison; it is exact in every detail, and I have known some high-minded young people so sensitive to it that they were willing to bargain away their years of normal training for a simple office clerkship and a clear conscience.

The majority are different-minded, and even when their eyes are opened to the hopeless inadequacy of the system in which they are participating, they stick to their thankless tasks stoically, trusting with superb patience that individual zeal may overcome collective inertia. Thankless is a feeble word, but it sufficiently characterizes the attitude of a trivial-minded social body toward what should be its especial pride and concern, its public school teachers. Your system is a grind and your wages meagre; this economic aspect of pedagogy is another anachronism in the record of a wealthy nation complacent in its reputation of educational competency.

Yet poor as are the compensations for the service you demand of a man or woman, they are not so poor as to excuse some of the saddening aspects of character too commonly to be observed amongst teachers. Not even a consciousness of martyrdom will excuse, for instance, the deadly soberness one finds, the grim and subdued wall of joylessness which the warm natural brightness of childhood can glisten and play upon forever, but does not penetrate. "My teacher, *uh*," says Robert, Peter's pal, with a grunt of finality, "*she's a grouch!*" These burdened people should cloak their gloom, if only out of self-respect. Why wear their darkened hearts, like strips of crêpe, upon their very sleeves? The world does not like the spectacle, and childhood is chilled by it.

Why, sir, lightsomeness is the very first rung of the ladder a teacher climbs. One may uncover the mysteries of decimals as if they were a song set to music, just, for instance, by keeping baseball scores. At least, that is one happy way Peter and I found out. And the parts of speech, those supposed bug-

bears, are as easy to enjoy as Alice in Wonderland. Peter and I did, indeed, put the English language through a Mock Trial one time, and our words all came alive and went on record with alacrity and everlasting effectiveness, each to the position in the Commonwealth of Speech to which the Laws of Language Land assigned it.* "Learning is fun!" said Peter one day. He did not know how, technically, he had been "taught," you see, so it was to myself that I had to whisper: "So's teaching!" Any one who really loves what she has to impart, who herself finds things *interesting, through and through,* will always find ways of imparting which will make her work as inspiring and as individual as any other work of art.

There is another distressing thing quite common amongst teachers, a pitiful assumption of superiority, chiefly of the intellect, which they hold toward the children, which diverts the right relation of teacher and child from that of shepherd and sheep to the orthodox one of taskmaster and slave.

In whose name do these come teaching? In His, who took a little child and set him in the midst of them?

When Jesus spoke then of the kingdom of heaven, it was that he saw, with divine clarity, that in the heart and mind of a child there is so little to *un*know! He, the greatest educator that ever lived, taught completely, illustrating every precept by doing, and claimed for himself no quality of mind it was not the prerogative of all to manifest. He knew the evil in men's hearts to include that self-conceit which is prone to usurp the humility of true service, so he has said to teachers for all time to come: "Whosoever shall offend one of these little ones which believe in me [which are trustfully demanding and expecting an experience of the eternal good freely represented in me, and freely available to you all, as well], it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Teaching is not a business; it is a mission. The art of teaching is, no less than that of other great arts, the expression of some

* This idea is used in *Grammar Land,* by M. L. Nesbitt, 1885, Henry Holt & Co.

great spiritual impulse. The school itself has its roots in that desire for human betterment which springs from the depths of the activities of conscience, which is the source of our strivings toward righteousness. The teacher must feel this impulse with that same force which inspires the sculptor and painter to give shape to their ideals of beauty or truth; the musician and poet to speak for nature,—to be her voices; the prophet to speak for God. In some measure are the ideals of all these merged in those of the teacher, the interpreter. He is gardener of men, shepherd of children, whose field is as wide as all life, than whose thought none must be broader, than whose faith none must be higher; who looks to send forth from under his hand moulders of tomorrow's life, socially-conscious beings seeking and finding happiness in workable ideals of social and spiritual unity.

All art is governed by law. Such laws as may be said to govern the art of education are to be found *first, in a study of man, the individual and his capacities; and secondly, of society, which is the expression of those capacities in the aggregate.* To teach children, one must not alone understand and sympathize with childhood and the childlike, gauge wisely the range of individual capacity, respect the intelligence he is privileged to protect and direct, know what means to provide to feed the appetite of childhood for activity and knowledge, and when to provide them. One must as thoroughly understand the principles which underlie social science, the knowledge of the capacities and achievements of man in the aggregate, the forces which have heretofore made for civilization and are making for a better one.

Lack of the inspiration which such a study of human society produces is responsible for most of what we find in our mechanical system of schooling to engender tendencies to false interpretations, false valuations, inadequate conceptions, trivialities of interest, sentimentality, superficiality, indifference, inefficiency, stupor. And this for both teacher and "taught."

No, my dear sir, the teacher who has himself been stretched on your Procrustean bed and cannot extricate himself from

the distorted conditions of your education, is not one I can "expect to teach" in Peter's school.

But to indict your teacher is a swallowing of camels. One could not expect an inspired gardener to produce flowers in a garden devoid of all elements which would induce their growth. Why not, with me, convince the State that you are as educator a myth, Procrustes, and it is a terrible waste of time and public monies to perpetuate you? Then we can begin to see what education really is, and what it means to teach by doing. Re-form yourself!

". . . They must be the mothers and fathers and owners of shops and things, and tell us anything we want to know, or to help, or to show how," says Peter. (Do you remember that prophetic paragraph?) ". . . And they could *be* in the fun, too!" he says, further on. "Some would be carpenters or garage-men, or men with libraries, or museums, or theatres; or cooks, or mothers taking care of things and buying food. . . ." And again, ". . . The mothers and fathers and shopkeepers would have to show them (the children) how to *find out the best,* or how to make it themselves! . . . The mothers and other people in the school could show us how *not* to waste. . . . They would know! They have tried things out for themselves!"

Do you see how a teacher functions to satisfy the inquiring mind? He functions in the dignity and freedom of a respected activity, be it trade or profession. He is a garage-man, a theatre-manager, a librarian, or a "grocer." In other words, he has something worth knowing to impart, something important to emulate. His experience becomes a positive, appreciable and present social value. Of authority, so precious to the adult heart, he sacrifices nothing that is worth exercising, sir, and Peter has voiced with sweet assurance the instinctive willingness of childhood to submit to a natural relation of guardianship. See, then, that you wield no arbitrary rod, but one of certain cheer. Such is your real teacher.

Do you see his blessed opportunity in a live and vital social atmosphere? Do you see how human he must be, and no machine; how genuine and well-informed, how wise, how just

and how patient, how humble, prudent, intelligent; and above all, how unselfed, how real, to "*be* in the fun"? Choose now which you yourself want to be, carpenter in Peter's school, with charge of the repair-shop and a squad of boys working with you, or the "museum man," supervising the children's collections of butterflies, stamps, birds' nests, bits of stone, old coins. Visualize yourself thus, measure the inspiration of your mission and the breadth of that opportunity against the humdrum of your present grind!

A training for teacherhood of this character involves a culture far beyond the present low standard. It involves, as I have already suggested, besides an intelligent, sympathetic understanding of children's ways and thoughts, a thorough and sincere study and appreciation of social values, of the principles which underlie the interchange of human thought and interplay of human effort, of the processes of society's growth and expansion in its civil, social, political, aesthetic and industrial phases. A wide cultural background is equally needful for the general teacher and for the specialist.

For, sir, every fact which you present to the child or explain to him should give him three sides for contemplation, first: the *historical* by means of which he gains an understanding of its source and development in human thought, and for which you draw upon anthropology and archeology as well as upon history; secondly, the *aesthetic,* showing its relation, either subjectively or objectively, to art, or its place in the expression of joy or beauty in life; third, its *utilitarian* or sociologic aspect. If the fact presented be one involving a consideration of human labor,—of product produced and distributed,—another phase, the *industrial and economic,* has to be contemplated. A general grouping of sociologic facts as useful bases for an elementary school curriculum I will talk of later. I will not digress just here from the matter of the teacher and teaching.

You see that I have not spoken of a teacher as teaching a "subject." The grown-ups in Peter's school are not supposed to have "subjects," but to *explain, illumine and demonstrate facts and ideas.*

You will see from the drawing that there are, however, really logical centres for all your whilom subjects. (When you learn to call them sciences, instruments, tools, or recorded race-experiences, you will get a better perspective on them, schoolmaster). There is a museum, for instance, the care-takers of which must be thorough students of natural history. There are the studios, where art and art appreciation must be both taught and demonstrated. Peter has built you galleries for exhibition, connected with these studios, thus unconsciously stressing the need for carrying an educational art project beyond the point of fruition in the studio to the wider field of appreciation, criticism, the training of taste and the evocation of aesthetic sympathies,—all values which enrich life and encourage artistic productivity,—even in children!

There is your music-room and auditorium for musicales, theatricals and moving-pictures which might well have a balcony large enough and hospitable enough for the neighborhood grown-ups to enjoy the shows, too, if they wish to come. Talented men and women who are craftsmen, writers, critics, publicity-men, lecturers, musicians, elocutionists, will hasten to be put upon your staff for such supervisory and inspirational work as this children's centre offers. They will be of the kind, one and all, which is master of its subject. A true craftsman rides astride his subject; he does not let his subject hang upon him and submerge him, while he dangles between its ribs like a "sandwich-man" between his bill-boards.

There are various workshops to take care of your quondam department of manual training; and Peter's editorial rooms are not alone the workshop for the senior students in "literature," but for those busy reporters, news-gatherers for the community, whose output will be the school newspaper and magazine. This phase of the children's activity will actually mean *the making of their own text-books,* for the newspaper Peter and I have in mind is no ordinary one. Peter thinks it had better be a weekly, "to give lots of time for every one to learn what's in it." It was his idea that it be a meeting-ground for the old and the new. "News" to him does not mean something that

has but recently occurred, so he wants a share of this paper given over to "news" about famous men, deeds, events, books, laws, institutions, etc., culled from history; another share to data of current interest in the big "real" world; and part to be taken up with the children's own contributions in stories, poems, riddles, jokes. (He has edited a newspaper of his own for the past six months, "printing" it on his typewriter each week and selling it for "real" money, and as it flourishes amongst the neighborhood children, I commend you to him as somewhat of an authority).

If you have been fearful of the fate of your subjects, sir, consider well this delightful means of advertising and popularizing them! I have no doubt a wise editor could even secure a column or two for the mathematician of your staff whose time you think may hang heavy on his hands. There are, of course, ways of engaging the unwary to do problems in arithmetic with that same zeal we now spend over the Sunday cross-word puzzles!

But lest you think your arithmetic teacher and his subject are to fall back on this frail hope alone, be assured that Peter has supplied much work of such kind for the groups who inhabit each "living-room," and tend each store or ply in the workshops. Turn back to his plan. ". . . They can read or talk about the things they sell in the shops," he says, (or those they make), "where they come from, with maps and trade-routes (there's your commercial geography, sir), "with adventures in getting them! . . . And they can keep their accounts there, of what they buy for the shops, and how much they sell, and their banking account." Here is practical group arithmetic and individual arithmetic, too; and I should judge there to be much of it. What's more important, is that it will be arithmetic to the point, dealing concretely with concrete affairs, and not with objects afar off in the heaven of orthodox text-book makers.

Peter has gone so far as to give you a general accounting department, an idea gleaned in his shopping tours with me, when we have visited the Credit and Account Departments of various shops. It is a necessary allotment, anyway, no matter for

what cause he assigned it, for it is here that your older boys and girls will do the practical book-keeping for this extensive neighborhood centre, gaining through this experience, under the tutelage of trained accountants, a solid understanding of the elements of economics, money, credit and financial processes in general.

He has put this department on a top floor, so that "it will be quiet, like real ones are." The necessary periods of quiet for study in other departments of the neighborhood he arranges for by having "marketing and shopping hours; quiet hours for reading-time and thinking-time; out-of-doors fun-time; theatre-time, etc." The "quiet-hours" are to be had in the living-rooms which adjoin each store or workshop. He thinks the "mothers and fathers and owners" of these places who "know what is best for children" can be trusted to arrange a working program for all that needs doing in the neighborhood.

Peter has not once called them teachers, you see, these "elders" of his who work with the children in this place, and there is no reason why you should be troubled at this lapse. The child's idea about you is, after all, the paramount one, and you can well afford to let your idea of yourself measure up to it. This will permit you to take your pedagogy less seriously and your relation to society as a true servant more so. Rest assured that things will go on just as steadily with artists in the school studio, "to help or to show how," instead of "drawing teachers"; with museum-men, instead of "physical scientists"; with carpenters and machinists and draughtsmen, instead of "manual training instructors"; with editors instead of "English teachers"; with a grocery-man instead of a "second grade teacher." And from the bottom of my heart, I would pray you all to *be* these things, to come and *live with our children,* as Froebel, too, prayed you long ago.

Just now you feel you cannot possibly do what Froebel wishes without doing it artificially,—making-believe to do it, as it were. For you hold that to be an adult is to have passed beyond a state called childhood into possession of a mass of knowledge preferable in kind and more important, too, than

that of a child. But, indeed, far from possessing this state of knowledge, it possesses you, and is a sort of prison for particular ideas and opinions from which, of course, you cannot get out without making-believe. Whilst I, having managed to escape being that sort of an adult, possibly because God has given me the blessing of motherhood, look beyond the mere diminutive form of childhood, and see it not just as a stepping-stone to manhood, but as the manifestation in each individual of permanent spiritual qualities which he can never outgrow, a condition of single-eyedness and receptivity eternally precious to the spirit of man. This, you see, is something to be shared by all alike, not to be thrown off with the years, something you and I may delight to possess if we live to be as old as Methusaleh and come to know as much as Solomon. And seeing childhood thus, as a reflection of these positive qualities, forever expressible through each individual consciousness, I value educational theories only as they may be used to widen the avenues through which children travel into the larger usefulness we call adulthood.

In the effort to lead the child out of the childhood in which you conceive him to be an incomplete being, you dress him up in adult facts and garnish him with adult opinions, but when you are through with him he is in no better relation to completeness than he was when you began, for you have, as a matter of fact, scattered or repressed or deflected the elements of completeness so that it is only with the greatest difficulty, if at all, that he can reconstruct them under the exigencies of later life.

No good can come, however, of dwelling unduly upon our educational shortcomings. Let us take for granted that Peter's mothers and fathers, shop-keepers and carpenters, have none, but are unselfed, intelligent, cultured people, good-humored, wise and eager to impart this wisdom of theirs. In short, sir, they are, as Peter sees them, the sort of ideal grown-ups we ourselves, all of us, would love to be, if our opportunities had (so we excuse ourselves!) kept pace with our ideals.

Nevertheless, when I say that the facts these people explain

or illumine for children must be contemplated from several points of view before the child has any rounded, socially-useful understanding of them, I do not mean that each "teacher" must present all these points of view. This would not be in accordance with things as they really are in life, and would deprive the child of that varied experience to which he is entitled as a student in life. He would be scarcely any better off then than if he were sitting as he sits now, at a desk, and learning a "subject." That is not how things are done, however, in Peter's place, which is a replica, in miniature, of an adult's real world.

Suppose the mother or father or grocer in the shop where they keep household staples, makes clear to the child who buys or sells a box of safety-matches, in the course of the ordinary give-and-take of thought, as it arises when all are busily employed at a common task, the means by which those matches came there to be sold, or how they are manufactured nowadays,—the labor, materials and machinery involved, the cost of production, and the means of distribution, the markets to which they are shipped, the means and routes of transportation,—all of which would involve, in gradual measure, a close-up and practical use of reading, arithmetic, topographical and human geography, with maps, charts, tabulations, pictures and books. No more would be expected of any one individual occupying a similar post in adult activities; from the average parent, even if he be a real grocer or commission merchant, one gets far less! He will then go with his children, or will already have gone, as Peter and I do, to the "museum-man," whose engaging effects will include a well-ordered exhibit to show how the idea of a match has grown and developed in human experience. From the rude torch of the prehistoric savage to the convenient and safe form which this idea takes in the little box a modern man carries in his pocket, the children may handle all these tools,—the torch, the stick-and-groove, the fire-drill, the flint, the steel and tinder-box, the sulphur-tipped splints of wood,—devices which for thousands of years, up to the end of the 18th century, were the common means of obtaining fire for domestic

and other purposes, until the chemical match and the modern friction match were developed.

The museum man has, besides such treasures to show, a great treat for these curious children. He and his "side-partner," a historian, who knows the true stories about all these tools, has told it to the big boys and girls (in your Literary Department) the writers and editors, poets, and dramatists, and they have made these stories into a great picture-play, (or some one else has, sir, if they have been too busy with all their other work). Here in this thrilling movie, with the historically-correct environmental settings reproduced as far as possible, the children will see all the conditions of life as they obtained among men during the centuries through which this match idea was growing. They will take a survey of civilization, schoolmaster, which will allow the development of innumerable educational ends, from any number of points of view.

Two of these viewpoints they will already have touched upon, the sociologic (with the industrial) and the historic. There remains the aesthetic. The younger children, in the nursery and kindergarten, who have, together with the rest of the school, seen this movie, will in play, with blocks, toys and simple tools, by means of crayon and clay, of stories and pantomime in small groups, reproduce in art-forms the ideas revealed to them by this spectacle. With similar materials and others better suited to their capacities, the older children will, in their own more mature way, interpret their thoughts about this panoramic presentation. They will use these thoughts in their studio work, or they will, perhaps, plan a series of tableaux to represent the growth of the match idea or of artificial illumination.

For such maturer work there will be need of the examination in museums, with guides, of ancient tools, of costuming, with practical use for decorative design, a study of manners and customs, of needlework, of the art of pageantry, with a search for appropriate music to accompany their tableaux of different periods. In the new day, my dear friend, museums of art and nature will be constantly echoing with the footsteps of children. Relics now lonely in the silence of half-deserted halls, sacred

to the dry researches of antiquarians, will take on new life in the presence of youth and enthusiasm.

So far as to Peter's laboratories, I have no doubt, will the influence of this picture-play extend. The chemists there, with their boys and girls, will utilize what they know of physics and chemistry to find out more about the composition of matches and the principles of ignition.—You can quite see, can't you? that the developments around this one subject alone could keep an entire school busily and interestedly, usefully and valuably, at work for an indefinite period.

And wouldn't you, truthfully, as Peter puts it, adore working in such a "school"?

Don't be afraid to answer Yes, for there are thousands of grown-ups,—mothers, fathers, and even teachers,—who, if they were reading with you, would make their chorus of assent a wonderful shout, in which the sound of your individual voice would only be distinguished in the depths of your own soul.

The reason you hear so few of them speak for themselves is that they have no organized way of expressing their protest or their dream of better things for our children.

V

Education by participation.

Sir:

So much, in my last letter (though it is a fascinating subject, and I have had to touch it all too briefly) of what it really means for "teachers to teach." I may return to it sometime again, but now let us talk of that other staff on which you lean your heavy pedagogy,—that which you call "children to be taught."

One might make the mistake, in listening to you, of believing that it is only in school that children are, or ever were, "taught."

"All education," writes John Dewey, the chiefest of those who are trying to lead you out of bondage, "proceeds by the participation of the individual in the social consciousness of the race." Obviously then, schoolmaster, there was education before there were schools. Real learning is a process of adjustment in the individual between his needs and aspirations and all the means for satisfying them. It is ever-ascending footsteps to the ever-widening way of happiness, contentment.

If one imagines that "subjects" are all there is to be learned, one, of course, can quite dispense with such a thing as the social consciousness of the race. That is precisely what the schools have been doing. Yet, nevertheless, the social consciousness of the race has persisted just the same, and the schools must at least come to the windows to see it passing by. Presently they will walk out and join the procession. . . .

A child is taught just as you and I are, who go about our business, attend to our trades, do housework and shopping, keep our accounts, take our daily pleasures, observe and study and read to improve our minds. We are all taught as we perceive, understand and cogitate, and, when the need arises, begin to *do,* or to perceive, imitate and improve upon the means by which we see others doing.

When a necessary life condition confronts me,—when, for instance, my house is upset, my child hungry, my marketing not yet done, conscience and interest urge me to respond in thought and action to the demands of these circumstances. I apply common-sense, natural resources and former experience to these problems, or seek the aid of others if I have not the means of solving them myself.

There are problems just as various, just as interesting, and just as immediate to him in every child's life, as are my problems to me. In fact, his problems are more fascinating to him because they are free from the pressure of anxiety which I may feel. We are both on adventures—primarily of intellectual adjustment,—in different spheres of human experience. He has as urgent a sense of need to be satisfied on the points of his problems as have I with mine. I say that conscience troubles me until the adjustment of my problem is made. Can you call it anything else in him? No, the difference in our experience is simply one of relativity, even if you do scent a moral discrepancy.

For, sir, if the State demanded my attendance at a lecture on astronomy at that very hour, I should be in exactly the same case as is any child who, confronted with varied interests just as pressing, through the solution of which his experience will be enriched, is yet forced to go and sit through a first, third, or fourth year program in school, as the case may be. What he is "taught" there is about as necessary and satisfying to him as would astronomy, in the case just cited, be to me. The moral issue is not, as some would studiously opine, a subjective one; it is not that my problem concerns itself with "duty" whilst his does not. It is simply that I am aware of a perpetrated injustice, whereas he is not!

You see, as things are now, you just *take* him, and repress all his natural interests and problems and curiosities, and the activity in him which is welling over like freshets in spring. . . . The more one thinks of it, the more stupid and cruel and immoral it does seem, schoolmaster!

"What are his natural interests?" you ask me.

Why, they are the things in which he participates as the heir of the race. *He'll* show you. The social consciousness of the race is in him; it needs simply to unfold. His natural interests are the ideas in his thought by means of which his own education is to proceed. It is your part, as guardian, to provide for him protected conditions of development; to remove, as does a gardener, restrictive and destructive elements; to set aside, as does a scientist, useless theories; to get rid, as does the efficiency engineer, of wasteful methods and materials.

What were your natural interests? Were they "subjects" or were they *things?* They were things,—*activities, relationships, processes;* and whether in actuality you moved in them or in imagination you dreamed in them, they were the roadway of development to your soul. They were the child of you as they are the man of you. "The whole vast mystery of life, in all its processes and conditions confronts the child as really as it does the sage."*

Then, sir, what pedagogy must seek is some system so simple and so true and yet so general, that it will serve as a scientific basis of instruction for sage as well as child, so that the one may not tragically waste his energy and be misled in the acquirement of haphazard and unorganized detail which the other must later on discard (if, alas, he can), or painfully reconstruct to meet the actual conditions of life or satisfy the yearnings of his soul.

Such a system will have to found itself upon certain fundamental facts in the conceptions of a child that persist unchangingly through life. It must be one whereby you, sir, the teacher, may take these conceptions as they are present in the immature mind of the child, and help him to organize them, along lines of logical continuity, until each attains in the individual consciousness to a definite social value.

The child offers you, in these natural interests of his, such starting-points, and they are not scholastic; you cannot get them out of your "subjects"; they are factual, ideational, yet never vague abstractions. You cannot see them while you are

* Albion W. Small, *The Demand of Sociology upon Pedagogy.*

thinking of "instruction" or "branches of study," but you must seek them in those facts of being which impress themselves, simply and inevitably, upon the hearts and minds of young children as they look out, with freshness of vision, upon the world in which they find themselves. What are those facts of being, for in them we shall doubtless find the basic ideas which lie behind all so-called human knowledges, and of which such knowledges are mere shadowy counterfeits? In them we shall see the essentials of subsistence for a neighborhood or a state, as for an individual. They will be obvious, within the comprehension of all; yet profound, complete, because their implications will be of universal magnitude. They will give us the only basis there is, or ever can be, for a rational curriculum.

Putting oneself into the attitude of a little child, eager and curious, one finds impressions crowding fast upon his mind, impressions whose pristine wonder are now lost to the befogged sense of adulthood, save when poesy, twin brother of childhood, reveals them. . . . Clatter of wagon-wheels, shelter from rain and storm, words, the clang of alarum-bells, the jingle of money, bright-colored garments, the good taste of food, the feel of fabrics, the *tchuff* of engines, the tininess of houses seen in perspective, the mystery of vistas, the lure of music, feelings of relationships,—not alone between persons and objects, but between printed signs and signposts—and the activities of many people. In rare writings,—in none of more simplicity and perfection than the verse of Stevenson, or the prose of Kenneth Grahame—one is touched again by the wand of fresh and vivacious and unsullied response to life's endless giving, as life so beautifully does give in childhood.

Gradually the hand of Science begins to move amongst these impressions of divine Art in the great world which a child receives, and they organize to produce definite concepts. At first vaguely, but gradually more and more definitely, all affirmative impressions group together as ideas of Sustenance, of Protection, Comfort, Well-being, Gladness, Love. In human experience, these primary facts of being reflect in the positive activities which give us Food, Shelter, Government, Communica-

tion, Transportation, Exchange, with Art itself permeating all these things through the touch that, beautifying, expresses the joy of finesse, and aspiring, would approximate, in human experience, ideals divinely perfect.

Moving with eager thought along the vast outer circle of consciousness which constitutes his human experience, a child will continually gather impressions which must fall logically into one or the other of these idea-groups. Out of their first faint differentiation in infancy, these groupings gradually become large essential facts, great nurseries in consciousness for each new impression as it comes along. Everything he sees and does as he moves onward through the revelations of experience will be referred back, consciously or unconsciously,—that is, whether he acknowledges it or not,—to one of these groups in his thought.

Here on this circle of conscious experience are found the detailed facts and happenings about which unspoiled curiosity will formulate its simplest questions: *What is this thing for? How did this thing come to be? Was it always so? When did people first begin to think of it? When did people first begin to make it? I wonder if I can make it! How shall I begin?* It is thus that "natural interests" in terms of spontaneous curiosity, attraction, attention, activity, the manipulative instinct, voice themselves, and have ever voiced themselves, aloud or quite silently, in old and young alike.

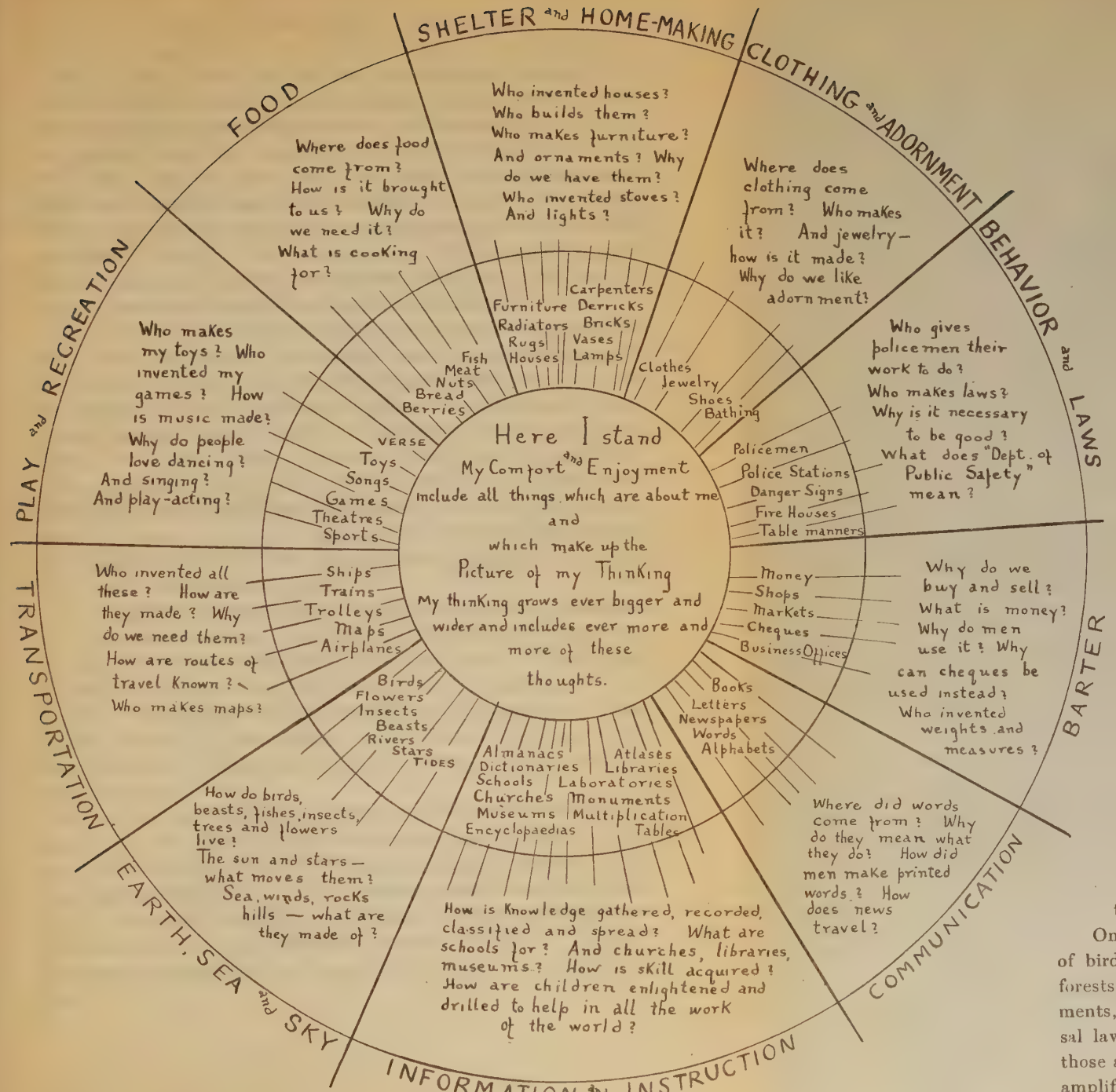
I suppose if one could make a composite picture of these thoughts of a child, it would be somewhat like this "picture of our thinking" which Peter and I have made. When a new impression is received, we ponder over it, he and I, until we find under which great big idea here it can go,—not to be just classified—but illumined, explained. This picture is suggestive enough, sir, isn't it, of a child's natural interests, and their far reaches?—How far indeed!

Out of the infinite unseen Intelligence in which we live, there develop to our finite comprehension indubitable evidences of eternal Order and Activity and we give them names in our human economy. The innumerable objects and conditions and

processes which engage us in relative order and activity, are each in essence a thought which intelligence, art and skill, have moulded to human purpose. Nothing is "just there"; nothing has just "happened to be." It is from such vacant dullness and inanity, such unthinkingness, that we must awake, loose ourselves, sharply cut free. To be of that Intelligence which is alone actual, we must *think*. We must not let our children, who are natural thinkers, drift into the enervated mental atmosphere of sodden acceptance. You cannot teach a child to think, and you do not need to. What you do need to do is to stop doing the things and telling the things that keep him from thinking, and to present to him the funded knowledge and experience of civilization in such a way that he cannot keep from thinking. It is his birthright and the breath of his being. Be a thinker yourself, and an army of children will see the light you live in, and come thereinto.

Inevitably, for each individual, such primary ideas as are pictured here, and the laws which govern their manifestation, are the basis of his actions. Unanalyzed, unrecognized though they may be, they are yet fundamental. To be blind to them is to live upon the surface of the waters of life, vaguely, superficially, inert to divine impulsion, and at the mercy of the waves of mere animal emotion. To be conscious of them in their completeness, with all their implications, is to stand at the threshold of the science of being, upon holy ground; is to see to what issues men have travailed, and how dominion and harmony must ultimately give place to "chaos and old night" in our conceptions of life.

Translate now, in the light of the above analysis, those tacit acceptances of the outward world which base most of your actions; take them out of the realm of the obvious and the ordinary, and see how they begin to glow with meaning. Each is significant and rich in wide-reaching contacts. Each has its place in history, ethnology, art, poetry, and science, challenging these to render up some enhancing impression to make the veriest idle act a gem in thought, and the meanest object gracious because of the magnitude of the eternal idea behind it!


SHELTER and HOME-MAKING
CLOTHING and ADORNMENT
BEHAVIOR and LAWS
BARTER
COMMUNICATION
INFORMATION and INSTRUCTION
EARTH, SEA and SKY
TRANSPORTATION
PLAY and RECREATION
FOOD
Here I stand
My Comfort and Enjoyment include all things which are about me and which make up the Picture of my ThinKing
My thinKing grows ever bigger and wider and includes ever more and more of these thoughts.
Who invented houses? Who builds them? Who makes furniture? And ornaments? Why do we have them? Who invented stoves? And lights?
Carpenters
Furniture
Derricks
Radiators
Bricks
Rugs
Vases
Houses
Lamps
Where does clothing come from? Who makes it? And jewelry — how is it made? Why do we like adornment?
Clothes
Jewelry
Shoes
Bathing
Who gives policemen their work to do? Who makes laws? Why is it necessary to be good? What does "Dept. of Public Safety" mean?
Policemen
Police Stations
Danger Signs
Fire Houses
Table manners
Where does food come from? How is it brought to us? Why do we need it? What is cooKing for?
Fish
Meat
Nuts
Bread
Berries
Who makes my toys? Who invented my games? How is music made? Why do people love dancing? And singing? And play-acting?
VERSE
Toys
Songs
Games
Theatres
Sports
Why do we buy and sell? What is money? Why do men use it? Why can cheques be used instead? Who invented weights and measures?
Money
Shops
Markets
Cheques
Business Offices
Who invented all these? How are they made? Why do we need them? How are routes of travel Known? Who makes maps?
Ships
Trains
Trolleys
Maps
Airplanes
Where did words come from? Why do they mean what they do? How did men make printed words? How does news travel?
Books
Letters
Newspapers
Words
Alphabets
How do birds, beasts, fishes, insects, trees and flowers live? The sun and stars — what moves them? Sea, winds, rocks hills — what are they made of?
Birds
Flowers
Insects
Beasts
Rivers
Stars
TIDES
How is Knowledge gathered, recorded, classified and spread? What are schools for? And churches, libraries, museums? How is skill acquired? How are children enlightened and drilled to help in all the work of the world?
Almanacs
Dictionaries
Schools
Churches
Museums
Encyclopaedias
Atlases
Libraries
Laboratories
Monuments
Multiplication Tables

PICTURE *of a* CHILD'S THINKING

The division EARTH, SEA AND SKY does not appear on the CHART OF CIVILIZATION (next chapter) which indicates how to answer satisfyingly and scientifically the questions in this "Picture." On the Chart all news of the earth, of birds, beasts, insects and fishes, of forests, rocks, sea and sky, of the elements, and of natural forces and universal laws is given in conjunction with those aspects of human life they serve, amplify, beautify or illumine.

You would not then, I think, dear schoolmaster, be so avid of arithmetic, nor grammar, nor geography for your roster. You would not then be so worried because you know no way to meet your critics with valid means to bridge the yawning gulf between the school and real life. You would begin to think as a little child, simply, and with unlabored delight. You would become for yourself a great discoverer, charting the ideas which experience reveals. You would make of your chart a new roster, something like the one my little boy and I use, and of which I am going to send you another "picture."

On it we find that the knowledges *serve* ideas, and never stifle them; and this point of view makes Reading and Writing and Spelling quite, quite different from the dry bones they are upon the schedule which hangs in your office. With us they may be means, but they are ends never. With you they have been ends alone. And because they are not, in the vast real world of ideas, ends, but simply means, that is why you have had such difficulty in teaching them to children, and why when once they are taught, they do not seem to link up with what happens to children when they grow up and have to take their places in a men's and women's world.

For "children to be taught," in such a way as to ultimately find their useful adjustment in an adult world, what they learn and see now in the world about them must serve to unite them in thought with other men the world over. Otherwise their individual value as citizens is of small moment to society. They become, actually, to the extent of their misunderstanding or ignorance of the social structure and their place in it, a deterrent to civilization.

Sir, we do not want our children to be that. The time is upon you when the *demands which society has the right to make upon the individual must be recognized and provided for in your educational system.* Your present method begets and fosters a selfish individualism, indifferent to the basic principles of social being and cumulatively anarchic in effect. It is of this individualism that war and every curse of civilization is bred.

Peter's idea of a "good place for children to be together,—to work and play and learn in"—his plan for a rational school house, reflects his childlike concept of social organization. Far beyond the limits of its pencilled lines, it is a chart of his own environmental needs and those of all other children. He built it as a child builds, with inspiration and spontaneity, and it is direct and simple and true. It harmoniously assembles in homelike, neighborly and compact array, every essential symbol of the primary spiritual ideas upon which social organization proceeds.

In such an environment, the children of any social unit at work may come to understand that orderly progress from cause to effect is a guiding principle. In such an environment, the inter-relation of all activities upon which a neighborhood is dependent for its orderly existence can be made absolutely clear to a child by the time he has completed the experience which brings him to adulthood. In it the meanings of citizenship may evolve side by side with the acquirement of knowledge. In it your archaic concept of "children to be taught" will vanish under the unlabored activity in which children, big and little, dear sir, sire and babe, *teach each other.*

VI

Wherein it is set forth that education should proceed upon an understanding of the everyday facts of life and living, and wherein a Chart of these is given so that even "he that runs may read."

A CHART of CIVILIZATION

(abridged)

being an Index to and Survey of Human Experience
upon which to base

A RATIONAL CURRICULUM *for* PUBLIC EDUCATION

As well as: A Library of Educational Motion Pictures
A Children's Encyclopædia
A Children's Museum (static or travelling)

Made December, 1915

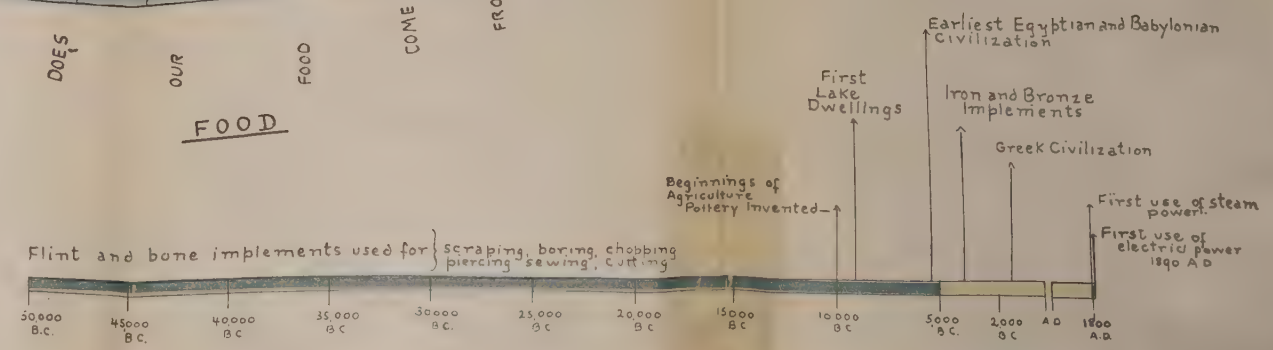
Copyright

THE SCALE INDICATES THE DURATION OF TIME REPRESENTED BY THE RADIATING LINES ON THE CHART.

Of the 50,000 years of man's experience indicated, Green represents 45,000 years and more.
Yellow " about 5,000 years.
Blue " the last 100 years.

The earliest rough stone implements discovered are estimated to be 500,000 years old. It would take a scale extended over six feet to the left of this one to show, allowing about 5,000 years to each ¼ inch, the remoteness of that period.

Note the amazing rate of man's material progress in the last 100 years, which span actually but 3/200 inch of this time-line.



Dear Sir:

Why, yes, you state very clearly, incredulous as you may sound, just exactly what I mean to imply. Instead of sending children to school to learn *subjects,* I would send them to school to discover, appreciate, to love and to utilize *ideas.* Instead of thinking of elementary education in terms of

Reading
Writing
Arithmetic
Geography
History, etc.,

begin to think of it as our first answers to all that childhood wonderingly asks, and has the right to know, about the wonderful facts of everyday life. Then your roster will blossom beautifully out of the thought you and the children bring to bear upon these questions. It will become a tree whose roots lie deep in the concept of unity and order underlying all being. You will find Arithmetic growing there, and Writing and Geography; do not fear they will be lost to us simply because one may have to seek for them amongst Houses, Furniture, Food, Clothing, Words, Travelling, Music, Shops, Factories, Workmen, Behavior, Money, and various other conditions and objects which come within every one's ordinary experience. On the contrary, what we shall gain from them will be an enrichment such as they can never yield in our present use of them.

It is of these objects, conditions, processes and relationships that Peter and I have made what he calls his Civilization Chart. The outer edge of its large circle represents the wide-reaching curve of our daily experience, and its centre is a period in the dim distant past which we thought of as being the beginning of man's history, the point at which what may have been his earliest works as a thinking being are disclosed to us.

The outer edge we've divided into portions marked, as it

were, with the parent thought of all the small happenings and conditions we might print within them. Shelter was the parent idea under which Houses would come; and Houses itself would be parent to another group of ideas, such as would answer the questions: How are they built? and Who builds them?

This Chart is our curriculum. Its form leaves it elastic, you see; it can keep on growing and growing, not as from grade to grade, but as from *experience to experience*. It is quite unlike your ordinary schedule of study, which is rigid and becomes a mental strait-jacket, in which the mind of the child is tightly bound, as the Tommanite binds about the skull of the infant to mould its head to a desirable physical pointedness. But here, from any point upon the curve of this big circle, a child may freely follow a course of inquiry as far as interest leads him, no matter what his age or grade. And because each starting point is an object of fundamental human interest, you have a reasonable basis for using it as a topic or project of group inquiry.

Under such a course, your individual or group will be practically "participating in the social consciousness of the race," and the more so as interest, through his day-by-day activities in such a place as Peter has built you, identifies him with the process or condition he is seeking to trace to its beginnings and to understand.

His chart will be compass as well as map to him. Wherever he stands upon its edge, he will be on a mountain-peak of idea, which will give him a survey of the encircling facts. He will know logically how to proceed to further inquiry if his interest leads him onward from a given point. Or, as curiosity from time to time sends him forth upon new quests, he will gradually attain through the power of reflection (which must inevitably be employed with genuine curiosity) an apprehension of the sociologic principles upon which activities relate themselves and become inter-related.

In an inspired treatise by Albion W. Small, from which I have quoted before, I come upon these words: "When we shall have adopted a thoroughly rational pedagogy, the child

will begin to learn everything the moment he begins to learn anything." This does not mean, dear sir, that we shall send our babes to universities, but it assuredly does mean, at least, that our kindergartens, or what approximates them, shall have within them such universal possibilities for the development of our babes as are now unheard-of.

These universal possibilities can be discerned when you accept the thought of founding a curriculum definitely upon values to the human race that are, as here put forward, truly and essentially fundamental. Setting aside thus the arts and sciences as bases of education, gives us light to discover what remain as natural starting-points of knowledge for the child—for every child, in any place, not yours alone, nor mine, but their brothers in Europe, and in Asia millions more, amongst whom all there is so little cognizance of brotherhood simply because they do not definitely all begin their learning-experience upon the ever-seeable, ever-operative premises and principles of social unity.

What facts are there which all these children, and which all men, from time immemorial, have shared in common? Why, the obvious facts, the everyday facts of our common life. They share the facts of Shelter,—the home, light, warmth, food and clothing; of Speech and what has grown out of this single element of communication between human beings; of Locomotion and its modes; Play, and the great arts which have sprung therefrom; Barter, and the laws which enable us to live in more or less co-operative and orderly fashion; and interwoven with all these is news of the Earth, with all things, static and growing, upon it. Turn to the picture of Peter's "thinking," to find your key to a rational curriculum.

Upon this practical basis, a child's point of view, Peter and I have built our Chart, and it has become, as you can see, a practical analysis of modern civilization, a survey of our race experience. This experience reflects in the series of phenomena marked off upon our outer circle, which Peter and I have printed in, as experience has unfolded them to our observation. They are familiar objects, appliances, institutions, or everyday

occurrences which make up our daily life and administer comfort or sustenance. These phenomena, so fecund when examined as ideas in unfoldment, are ordinarily accepted by us all as commonplace, necessary,—without hint of the background, the history, romance, wonder, beauty and law, with which, like facets of a diamond, they may be gleaming.

To other individuals, more, or perhaps fewer, of these will occur; our mode has simply been to classify things that touched our own well-being, that interested us, came into our experience. The objects of our research have been things immediate to our lives, not subjects arbitrarily imposed upon our attention. This process of selection, with interest as a basis, does not affect the principle of all-inclusiveness involved. Whether the symbols selected be numerous or scanty, the sum of sociologic values remains the same, and their scientific divisions, as we have given them, remain unaltered in fact or inter-relativity. Any child, any individual, anywhere, will find enough about him to chart experience in these universal terms, for the divisions we have given are elemental factors in social and individual survival everywhere.

How far backward he can trace each fact, or how far project it forward, depends, however, upon his environment primarily and upon his individual mental development. What we call education, natural or systematic, supplies the factors and elements of advancement. That is where the schools and teachers come in, sir. That is where, as servants in great Bureaus of Information to the human race, they stand in the circle of human consciousness. You can quite see by now, can you not, that education does not begin with them, nor proceed by means of them alone nor persist because of them alone, nor end with them. They are, through processes of sociologic evolution, become custodians of recorded knowledges and experience, but what they have to dispense is without value if segregated from the whole large body of human activity to which it bears but an explanatory relationship. The prime natural function of education is less to inform than to develop in the individual the power to reason, and then reasonably to submit himself as

a unit of service in an apprehended vastness of purposeful activity. This is education as the science by which man arrives at self-understanding in its completest sense. I am not slighting the knowledge and intellectual achievement for which your scholasticism stands, sir; I am trying, feebly perhaps, to express the truth which your mistaken system of education smothers, the truth that knowledge, theories, skills and arts are all vanity and a vexation of the spirit, save as they are gained in the conscious pursuit of service to an ideal which is a WHOLE, and of which man, in all his activities, is a conscious agent.

This Chart is a simple help, especially to the untutored mind, toward such an ideal of conscious, co-operative unity between all things.

From each recorded fact, lines of continuous connection can be carried backward, forward or outward, and the central starting-point be still kept clearly in view. Carried backward in human experience, history and anthropology can be called upon to reveal each step in the development of the human thought which has produced and improved upon the "thing" which the child now perceives, handles, uses or contemplates. Carried forward, facts can be used to stimulate inventive genius and constructive imagination to further experimentation and improvement.

In this especial connection I will stop to liken such opportunity as this for children to that related by O. T. Mason, in his book, "Origins of Inventions" (page 23). "Capt. Spicer, a whaler, who mingled with the Eskimo, told the writer that they often make invention a part of their sport. They go out to certain difficult places, and having imagined themselves in certain straits, they compare notes as to what each would do. They actually make experiments, setting one another problems in invention." Whenever I see children nervously cramming for your examinations, after their long grind of artificial adventureless experience through a meaningless year, I cannot help, dear sir, comparing, the pleasant pedagogics of these primitive Icelanders with yours.

Carried outward, any fact on our Chart will find some logical connection with surrounding facts, expanding and enhancing its significance. No fact and no activity exists alone; its relation to surrounding circumstance is a condition of its being. We have spoken of that simple object, the friction match. Vast ramifications in idea hedge it about. From its function of illustrating to the chemist the principle of ignition, to its use by the housewife, it circles the globe, and winds in and out of the crannies of human action everywhere. Knives and other simple cutting tools have just as entrancing a range, actually encyclopaedic in the fund of fact their study discloses. Without considering the knowledges on which we would draw to tell us the whole story of knives or matches,—history, anthropology, archaeology, geology, chemistry, physics, geography,—without what industry and art owe to knives and matches, and have given to them in turn; we can form some hasty idea of their significance when we stop to consider the mere question as to where we shall write each down as a starting-point of inquiry on our Chart.

Peter, a little boy, puts knives down right where they belong in his interest sphere, as household utensils or necessities, and we begin our inquiry from there. As we travel along our course of information, we cannot fail to see that we have to call upon many other facts and factors in other divisions besides the Home and Shelter. Facts in Communication, both geographical and intellectual, serve us; Barter and Law or Government have facts to enlighten us as to the conditions of supplying and distributing these implements; we find under Information about Skills and Arts much to tell us of the processes of producing and beautifying them. In every division of human activity we see that knives, large and small, vari-shaped, simple or complex, have some function or relationship, whether as tools of benevolence, defense or art.

The artist may not choose Peter's starting-point of inquiry; he may write down his knife as a tool under the heading of Skills and Arts. But he cannot fail to cover in his journey of inquiry every phase that a little child may, step by step,

take from his domestic vantage point. The importer of cutlery might begin his search about knives amongst the facts regulating Barter, but he and Peter and the artist will ultimately possess the same rounded, full and balanced concept because their surveys have proceeded on logically interrelated bases.

There is not, you see, in this point of view about education, any such thing as a hierarchy of knowledge. Since it is true, as Dr. Small says, that the whole of life, in all its processes, confronts the child as surely as it does the sage, the same gateways must, of course, be open to them both, and open freely, and at every hour of inquiry—gateways into a condition of liberated human consciousness, through which we shall enter in just such a broad way as this, that bases thoughts and facts on concepts of universal unity, all held in the hand of God. It's a reasonable hope, and a beautiful one, schoolmaster. . . . I wonder if you realize how very much of it lies in your hands!

You see, sir, it wouldn't be just *matches* your child was learning about, or *pencils* or *shoes*. It would be man's experience, man's activities, man's aspirations, man's achievements, and the purposes of life, and modes of co-operation, and processes of social unity and principles and laws,—he would expand to the breadth and wealth of all these revelations . . . whereas now he shrinks and cannot broaden, because you give him no living thing to contemplate, no phenomena of life and human effort to investigate, but only dry bones of scholastic "subjects" and data.

I offer you this Chart, with the ideas it embodies, as an educational instrument of wide applicability, as the basis for a rational reorganization of school practice. If we are ever to take hold of education as enlightened beings, with a firm intention to use it definitely as a training-experience for thinking and for life, a generator of social enthusiasm, an uprooter of inherited prejudices, a stabilizer of social attitudes, we must first put the fund of our knowledges in simpler array. We must assimilate it to our best social ideals, to the immenser retrospect which modern historical research has given us, to

the new outlook which modern scientific discoveries have disclosed.

All of the new facts gleaned for us by tireless seekers in recent years, teeming with a wealth of meaning it will be for the young amongst us to mine, cannot be assimilated as they should be because the old requirements of scholasticism interfere with their proper digestion. Prescribed tasks in elementary, secondary and higher schools clutter up the way of enlightenment so that knowledge, useful to our day and helpful to our groping idealism, is lost for lack of a rule of perspective. It was the lack of this in the gifted Greeks which made them, with all their love of beauty, their means of exquisite coloring, their skill in delineating character, balance, and action by line, unable to advance in the art of painting. No more can we advance in the art of living without some rule of scientific analysis of our social heritage, simple, logical, positive, under which all the means at our command may be classified, all values in discovery appraised simply (so that the common man may avail himself of them), the basis of all action analyzed, the trends of endeavor mapped out.

Such a rule and such a gauge must be one as applicable to the modes and codes of men and nations in their civil, political and economic projects, as it is to the child in school; one which, like our Chart, shall be intelligible to both. The purpose and degree of its use will differ, but just as one of any age will go to a dictionary to find the meanings of words which come one by one into his experience, and learn to use each in its proper context, so will one turn to this gauge, this diagrammatic dictionary of man's thought and accomplishment, to properly define what he observes and give it its right place in the great sphere of human endeavor.

Further on in these Letters, I will touch upon a few of the projects for which the Chart may form a basis,—projects of immediate value to the learning-process of children, such as a Library of Educational Motion Pictures, a Children's Museum, static or travelling, a Children's Encyclopaedia or series of

text-books. You will need every one of these in the Children's Place we've been building.

I am sending you a copy of our Chart. If you hang it beside the roster which you have upon your office-wall, and look upon them both with unprejudiced eyes, perhaps there may come into your mind, as they so often come into mine, the words of the Master:

"And which of you, when his child asketh bread, giveth him a stone?"

VII

Which denies the assertion that adults are any better able to think than children, and avers that quality of thought is a more important consideration than quantity of knowledge.

Sir:

You say that a general objection to my project is "that children are not able to understand such a thing as an idea; they must study facts, not abstractions."

—As if an idea were, because it is unseen, any more mysterious than the air we breathe, which is equally unseeable! My dear sir, may not the difficulty lie with you, who have fashioned of text-book information an educational Galatea, at whose feet men have sat, Pygmalions many, in blind worship.

If you open your eyes, sir, you will see that the things you call in your letter abstractions are the practical bases of your every action. You utter no word that does not spring from a basic reliance upon the idea of Communication. You buy nothing at a shop without expressing a tacit acceptance and dependence upon a universal concept of Barter. You induce your little girl to be "good" and to be "kind" and "orderly" by relying implicitly upon your own concepts of these qualities, which are purely ideas, to bring about in her a response which cannot be made unless she possesses the power to understand you, in other words, to share those ideas with you. Is it any the more difficult then, to awaken her to respond to the concept that houses indicate the idea of Shelter; that railways, words, postmen, newspapers are expressions of the idea, Communication?

Action, to be truly intelligent, and not merely automatism based largely on unanalyzed suggestion, must spring from an awakened, alert, constant apprehension of the *reasons* for thinking and doing. It is my wish to make such thinking the aim and end of education which urges me to reject the subjects and text-books as its starting-points and instruments, and to substitute a basis whereupon real thought may generate and thrive.

This may indeed be, as you contend, the introduction of phi-

losophy into the kindergarten and the grades. Since already, without palaver, you engage your child with philosophy when you require of him to be "obedient" and to be "orderly," what objection can you possibly have to using it in requiring of him to be *intelligent?*

As a matter of fact, children are natural philosophers. It is simply our repressive system, from nursery to university, that forbids and restricts the development of the divinely-bestowed faculty of reason, the basis of all philosophy.

Your letter voices the opinion (and it has been obviously that of most educators) that given a solid foundation in the 3 R's, with the prescribed course of study fully covered, with memorized facts as a basis for thought, children will eventually "use their minds, get ideas for themselves, when the experiences of life lead them to think." But, dear schoolmaster, haven't they been alive all this while? Haven't they been experiencing every day of their lives? Why have not their experiences in your school led them to think? Or are school experiences alone not conducive to thinking, whilst others are?

One cannot "use" a mind after it has solidified into groove after groove of imposed fact, any more than one can use it after it has sunk into placid desuetude. The most that one can do with a mind under such circumstances is to depend upon it to ring the automatic changes from pleasant to unpleasant, convenient to discordant, fear to hope, and similar emotional reactions all along the line of human experience. Children learn thus in school to go mentally to sleep, and it is not easy to arouse them to anything more than parrotlike repetition, mesmeric in effect, of things they hear and are then or thereafter told to do. Physically, they are more or less able to resist the effect of classroom practice, but mentally it is almost impossible to help succumbing. So that all of the little individual traits, particular brightnesses that we cherish when they are in the nursery, or which distinguish them as they go toddling about with us before they are old enough to go to school, fade out as they enter into the mechanical atmosphere of the classroom. They come out indistinguishable from their fellows ex-

cept by reason of physical difference or differing choice of occupation.

It is not so much to be deplored simply that they all think alike, for in that unity of thought there might lie undreamed-of beauties, ideals of fellowship, high hope and sweet amenities. But theirs is the alikeness of the dead level of arid mentality. They are prepared to live mentally from hand to mouth, and they proceed to do so. In that garden, the school, where the seeds of universality, of friendly understanding and love, and an ideal of mutual service should be sown, there have been laid alone the foundations for selfish and sordid living.

Another of your statements throws further light upon the causes of this deplorable condition. You say that "children in their immaturity cannot be expected to think as if they were adults."

I suppose you mean by this that they are not capable of thinking mature thoughts, adult thoughts, as it were, until they become adults. But the pity of it is that they are allowed, through pressure of outward circumstance and environment, to think nothing but adult thoughts. It is your thoughts they are thinking in school when you notice, as you plaintively do, that "they are not able to think." They can't do it because you have dealt with them from the moment they entered your first grade as if they were not able to think; you have done their thinking for them by telling them things to think. As real thinking is not begun that way, but only comes about through both intuitive and provable *knowing why we know,* of course your children miss it.

I don't mean to say that you in the school begin this; it is begun the moment one gets a child to "learn" something he has no real interest in finding out, or we insist upon his doing something which to him, or to us, has no inner meaning. Thus indeed, they become old before their years; their wings are clipped; and "shades of the prison house" begin to close upon them whilst they are yet in their babyhood.

I am not referring here, as you no doubt understand, to the matter of their learning very early the lesson of obedience to

the protective rules we lay down for their physical well-being. These it is incumbent upon us to enforce because of a child's ignorance of the boundary-lines between safety and risk. We must require of them the habit of immediate obedience to demands which restrict their actions to spheres of security. It is in relation to the acquiring of knowledge and developing social attitudes that this intuitive and provable *knowing why we know and why we do* must be employed, this process of real thinking be set in operation.

To this end the machinery of education must be one to indicate and emphasize moral, social and spiritual purpose. As it is now, when we read in school it is not to discover thought, meaning, but because it is "the reading lesson." We write there, not to express original or apprehended idea, to record matters of individual and group interest; but to fulfill prescribed tasks, —a spelling lesson, dictation, or penmanship period. We learn history and geography not because we are eager to find out, to discover, in behalf of some play or work project; but because the teacher's schedule says these things are to be "given" so and so many times a week.

For our children to establish the habit of real thinking for which I plead, is for them to escape the emotionalism and sentimentalizing which have given us our prejudices, our narrowness and our impurities. We look with sordid hearts upon our maturity as being the result of experiences with matters we would rather not have our children know about. That is of what you were thinking when you used the word *adult*. But, sir, that isn't really maturity; that is our acknowledgment of conditions in our so-called mature consciousness which we recognize as undesirable. If they are not fit for our children, then they are unfit for us. If they do not belong to the child nature which Jesus saw as containing within itself the kingdom of heaven, then we ourselves are certainly just as well off without them.

Therefore, why not get rid of them? Let us live *with* our children in the purity of their thought. Let us thrust aside the conviction that in larger knowledge there must be something

to withhold from childhood, by making our complete thought-world a fit adulthood for them to truly mature into.

Learn to think in ideas yourself and you will not be afraid that your children cannot comprehend them. "We live," says the poet, ". . . in thoughts, not breaths." The skeleton fact, house, would vanish were the idea of Shelter to be withdrawn from consciousness. The symbol, books, would disappear were the idea of Communication lost to apprehension. The outward sign, trains and railways, would fade away if an idea of Transportation were not in continuous operation to make them meaningful and serviceable. Obvious, you say. Then is it too obscure for your child to grasp? "It does make one *think!*" you admit. Then why close to your child doors that let in for you yourself air that stimulates? "It gives one the feeling of putting fingers on the pulse of vibrant Truth," you write me, contemplatively. Then, sir, why draw down the blinds on your child who needs, like you, the light of the sun?

VIII

"Finding out" along ways of pleasantness and paths of purpose.

SIR:

You say that while you cannot as yet see the "practicability" of my proposed changes in your system, you are certainly impressed with the Chart "as a means of inspiration" to your teachers. You intend, you say, to give it to them to study.

Make no mistake. The Chart is no static curriculum. One cannot just give it to a child or a teacher as one gives him a picture to look at or a text-book to study. The individual child or the individual group will make its own Chart as it learns and develops under your guidance. The only arbitrary elements on this Chart are the large essential divisions of fundamental Idea into which your child properly classifies the immediate subject of his research, and these are evocative, not restrictive.

This Chart is an index, an interpreter and an instrument of a logical education. Each one of these functions that it has discharged for us has been revealed as we have made use of it. It began in my thought as a simple index to civilized human activities and their origins, and has attained its educational value in proportion to our use of it.

Your curriculum here follows the child's interest or the group's interest, and as it grows it will become an exponent of individual or group development, ten thousand times more important than the lifeless "report" which you send home to us now each month and expect us to take seriously. The steps that are filled in by any child on this Chart will indicate that he has covered rich ground and planted fertile seed for future research. Not reading alone, but fieldwork, experimentation and individual thinking will be the conditions of his own "marks" when he puts them down here.

Teaching principles such as this Chart invites are the only logical ones whereon a freer learning environment for large groups of children can be based. In your set system I scarcely

see what more use you could have for our Chart (save as "inspiring theory") than has the keeper of an aquarium or a swimming pool for a seaman's equipment.

In Peter's place, however, it would be what the compass is to the mariner. There, on the waters of high endeavor he has described for you, will it be a used instrument, a steadfast indicator of purpose. A static curriculum like yours demands a passive student. But the conditions of a child's broadening should and would be in Peter's place essentially dynamic. A static condition is non-receptive; you make your child like the inert rock upon which the moving sunlight plays all day but does not make the rock move. But the rays of the sun upon a shooting blade of verdure cause it to spring higher, to increase in vigor. Your live child is that blade. Let your curriculum and its content be, then, illuminating, invigorating.

In Peter's place, the whole community *moves*. From the nursery on the ground floor, through the garden and the garage, through every shop in the building, in the music-room, the theatre, the kitchen, sewing-room, the laboratories, the banks, the art rooms, and I suppose in every living-room or family library, there is activity. Every one is doing and finding out; and no doubt, since there are no screwed-down seats, with children to be mentally screwed-down into them, there is a great deal of lively bustle and a pleasant continuous hum of busyness. I cannot help comparing it to a great bee-hive, but that is more poetic than apt; it is more compelling to the educator's imagination to see it as a sociologic laboratory wherein the little students are analyzing, testing, classifying and obtaining dominion over the varied and various elements in the human economy that bring about and sustain and perfect group activity.

In transferring his own best childish experiences thus into a form wherein other children might share them, Peter hasn't so much as mentioned the word *study*. Let us consider some of the types and agencies of the natural dynamic learning-experience to which he owes his present rounded development.

To him, the only way one gets to know is by "finding-out,"

and this childlike phrase is the very pivot of differentiation between a labored effort such as one associates with the word *study* and the dynamic receptivity of education in action and by participation and project.

I know indeed how much need you find for the two other factors most commonly linked with learning, *repetition* and *drill*, and it is true that these are quite necessary to adequately and efficiently learn such things as the multiplication tables. But interest, like the touch of a wand, will transform all things. I assure you that so far as the tables and spelling are concerned, whilst repetition and drill in substance were experienced by Peter, neither he nor I nor Mary, who played and learned with us, was ever irked by them. Multiplication tables were completely mastered by the time Peter was five, and he never knew them by that name, because they were simply his "card games" and "stick games," which he played, over and over, on rainy days until, knowing them too well, they were discarded forever. As for spelling, Peter never had any drill but that he got from constant play with and devotion to his "word blocks," of which I will write you some other time. His mastery of spelling was purely visual, just as a mastery of talking is primarily oral and is a natural and unlabored process in which repetition and drill are purely informal. You will remember that in the list of words you gave him as a test he made no error. All of your children, sir, with repetition and drill and study so informally experienced as with Peter, would as unlaboredly respond as he.

Even with mechanical subjects, such as writing, purposive interest and informality go very much further toward accomplishment than formal means. You would enjoy the human story of a little boy's daily doings that are revealed by the ragged scraps, the memoranda, cryptic records and queer data which I have preserved as the record of Peter's earliest writing experiences. Many of them are simply the "business papers" of the people of Printon, others are game-scores and lists of various kinds, whilst some are bits of philosophy, such as this fecund conclusion, "Good doings are better than good thinks," or this, which he credits to Napoleon: "The man who has

made up his mind to do his best will never say Impossible!'' It is a temptation, because of their psychological interest, to dwell on others here and now, but I do not wish to go too far afield from the idea with which I started this letter,—the idea that if you base your teaching upon the principles our Chart reveals, you cannot work them out sincerely in a static environment.

A ''finding-out'' basis of learning means laboratory equipment, not just desks and seats and a raised platform before them. It means just the sort of thing that Peter's plan demands, some of which I want now to talk about more fully. I will lift the discussion out of the field of theory into that of practice by describing our happy informal modes of learning together, and which are by no means impossible with larger groups, provided you let down the bars of formalism that prejudice and precedent impose upon you, shed the chrysalid skin of your taut machinery, and begin *to live while you learn,* and learn as you are living.

No doubt when Peter imagined his ''good place for children to be—to play and work and learn in,'' he was thinking that all these boys and girls will be ''finding out'' in just the same ways that he and I do when curiosity or need has aroused us to undertake some quest or other. This has not always been to me the simple matter it has seemed to Peter. There have not been at hand those organized means of information, and those convenient grown-ups ''to tell us anything we need to know'' he has described as functioning in that ideal school. People who know, and who love to impart what they know, are moving forces in real-life education, but they are not classified that way in directories and telephone books. We have had to seek all our teachers,—the places, people or books to answer our questions. It is, I can see, these friends that he gathered together in fancy to supply the question-answering end of his ''good place to learn in.''

A brief reference to them will revive for a moment that concept of the teacher as *doer* that I have already pleaded for as an essential in a dynamic learning-environment.

One is to be the prototype of his "dad," to whom he can go with assurance to ask the mechanics of anything, the ubiquitous *How-does-it-go* of every normal boy. It is his father who has ushered him, too, a little way into the fairyland of chemistry. Another is the astral of a reverent ornithologist who took Peter for one glorious summer into a grown-ups' bird-class, and let him find out under sympathetic guidance the intimacies of bird-life. Along with him is the bright-eyed, grey-haired friend of children who put him on the trail of his first parsley-worms and cecropias. A wandering spider-man of Boston gave us epeiras to start our collection,—he was a "doer" after Peter's own heart; and a world-famed naturalist was another, a never-to-be-forgotten visit to whom in his study high over the Hudson River, was the happy sequel to the many animal questions his books had answered for us. We owe much also to the men at museums who have been friendly identifiers of unknown stones and insects.

The natural history group, you see, comes first in our list of Peter's live teachers, and this precedence is, to my mind, indicative of the logical leadership natural history should take in a curriculum for elementary schools.

Natural history, especially the social aspects of animal and plant life, presents a realm of interest from which may readily articulate all of the important school subjects. The "museum-man" and his museum in Peter's good place will be the pivot about which the liveliest and perhaps the most significant educational developments will revolve. In developing this one interest for the past three years Peter has steadily made use of and gained command over words, spoken and written, number, measuring, geography, designing and painting.

There are a few other "elders," as he calls them, to whom he owes much of this concept of dynamic education he has outlined. One is the musician we were fortunate enough to find who was willing to help him "make words into songs" when he expressed the wish to do so, without insisting upon the mechanics of piano-playing. What we wanted him to gain at this ready period was some idea of the nature of music and rhythm, the

elements of music as a science and an art; not to spoil his interest by an insistence upon five-finger exercises. The impression also made by Mr. Walter Damrosch's descriptive music-lectures to children has been sufficiently deep for him to have included this feature in his school plan.

In drawing, the time came when I was unable to mitigate his dissatisfaction with the dragons he designed. I welcomed the growth which made him object that they "looked as if they stood up on edge instead of lying or moving flat." So we found an artist who was better able than I to give him the technique of perspective. This experiment, however, we regretted, because it led to a too formal application of design, and his drawings lost the spontaneity that had theretofore been their charm. The child as artist is scarcely discovered for us in education as yet, and there are only a very few experimenters in this teaching field who understand the technique of instructing without quenching. As a matter of fact, most children are born artists.

No live anthropologist has fallen upon our courses, so it has been under self-guidance that we have had to seek answers to the oft-recurring query in our thoughts about objects, tools, appliances and conditions around us: *How did they come to be?* But a kindly providence answered to our eagerness, and unexpected "finds" kept us as neophytes keyed to a right courage.

We had, to begin with, Tylor, with his evocative descriptions and pictures, Forman's *History of Inventions*, and kindred works. We had encyclopaedias and atlases, with fascinating maps of production and distribution. We used census reports when we could find them and covered many indices of almanacs and other information books, and from time to time stray articles from especial trade journals fed our pile of clippings on the origins or modes of manufacture of familiar household things. There were, of course, many trips to museums of art and natural history. Then, as if to heighten the interest of our search at this time for news of primitive peoples and their ways, Peter himself came miraculously upon no less a treasure than a flint arrowhead in the mud near the mouth of the little

Connequot on Long Island, left there centuries agone by some Indian dweller. We found, too, in an out-of-the-way Connecticut pasture land an old type of four-sided chimney-place, and old candle-holders in what had been a tavern on the old postroad from Boston to New York. Peter himself, some time before, had drawn and painted many candelabra used, to his imagination, by the people of his imaginary country to commemorate great events in the lives of their famous men. This idea, gleaned, no doubt, from his history-reading, was a link to his interest on the artistic side of our search one summer for the origin of matches. Survivals of old methods of lighting seemed to greet us on every side during that period of research, from the lanterns we found ourselves obliged to use on unlighted roads in our country-place, to the huge bottles of colored glass which city druggists still keep in their windows, and which have long since lost their original significance. We even tried bottling fire-flies to give us light, as some tropical tribes, I think, still do.

So much to indicate the *élan* which right direction and sympathetic companionship will supply in a real-life machinery of education. Now to point out some indispensable mechanical aids.

When we had marshalled all our material in ideas gained and facts digested, we wanted to sum it all up as your own children will do, in some such way as would make other people, too, see how thrilling an object a safety-match is, what worlds of race-experience and centuries of unhurried progress lie behind it. It was my thought to make of it a brilliant pageant, but Peter was all for a "movie." So we made it into a screen drama.

Why have you not in your dull school dwelling so simple an enlivenment as a good motion picture equipment? It is educators alone who stand in the way of the systematic use of moving pictures in education, their supreme field. Every producer I have ever spoken to has told me that the moment schoolmasters demand them, producers will produce motion pictures for school use. If one did not know you to be so conservative, schoolmaster, one would marvel that the sincere pedagogue, of

all people, should be slow to welcome such a miracle of graphic teaching as the "movie." You have recognized to some slight extent, it is true, the value of simple static pictures and of lantern slides, in graphically helping a child to form a better concept of what he is studying. But the *element of action* which the moving picture provides seems as an educational value to have been generally overlooked.

The child understands action; next to taking part in it himself, he loves best to see it take place before his eyes. The simple psychology of child nature alone should arouse you to reflection on this point.

"Won't some one write me an adventure?" cried Robert Louis Stevenson, and he said it for all other children. He would have adored the cineograph, and would have written just such ones as children would adore to see. A drama becomes the child's own experience as he takes it all in, yet must give him the added value of *perspective*. The child engaged in action himself experiences its results only to the individual; he cannot realize its wider effect; he does not see himself as part of an interrelated whole, nor his action as affecting the social unit of which he is a part. He tends to self-centre himself, and is slow to come to an understanding of how his actions bear upon the thoughts and doings of other people.

Graphic presentation in action, especially the moving picture, supplies this socializing element to the immature mind, is an expanding agent. When, furthermore, the presentations become such *exhibits of man's thought in action* as our Chart outlines, they meet the child's need at fundamental points, and supply food upon which both inventive imagination and social sympathy may thrive healthily.

To be educationally effective, the films must not alone give out information of especial or particular processes in nature or civilization, but should stimulate an interest in the bearings of what is pictured, upon human thought and action. In this connection I would like you to note that on our Chart wherever birds, beasts, insects or fishes become objects of consideration, it has been from an interest in the domestic and social aspects

of their lives, to which I have referred before, that Peter has pursued his research. Not only what are the biologic features which distinguish them, but, more important, what are their means and ways of shelter, sustenance, communication, their government, barter and all other elements of community living observable amongst them? It has already become evident to Peter, and can become so to every child, that the laws which obtain amongst men are based upon ideas to be found likewise in operation throughout the natural world.

Wherever possible, such pictures should be augmented by the spoken word. Effective agents like the wonderful lecture-cinéographs of Douglas Mawson, the travelogues of Burton Holmes (simplified to meet the needs of children), and the excellent talks with motion pictures given by the educational department of the American Museum of Natural History, should be a common feature of enlightenment in every child's experience.

"Movies" are not the only agents of dynamic teaching you are offered in Peter's school. He has offered you all things which have contributed to his own unconscious rounding-out. He has built you a theatre where, with music, mimes and pageantry, you will effectively broaden, elevate, stimulate and stir the minds and hearts of your children. How you have neglected this wonderful educational instrument, this harp of active-expressiveness upon which intelligence may play!

Nothing in my experience with children has seemed a more satisfying avenue of development than their wish for and ardent use of toy-theatres or a make-believe stage on which to give a "show." A wealth of suggestive ideas in this connection occurs to me as I write this. Each one taken as a unit, (like our match idea, for instance), produced through the children's activity, in their own class-groups, or in their theatre as drama, pantomime or pageant, would be worth to them what years of classroom grind could never yield, either of mental and physical development, of information, of appreciation of art values and social values, of real culture. Sir, I think if I were ever to build a school, the very first person I should engage for my

staff (except, perhaps, a "museum-man"), would be some one who had made a thorough study of dramatic art and pageantry. The entire spirit of my school work should follow the cultural, expanding and broadening influence thereby introduced. Grace and Beauty should be handmaids to the Truth and Wisdom we seek to give to our children. The highways and byways of life are literally cluttered with garish gloss, with glazed grossness; and this the school does little to counteract, and that negatively, rather than through positive cultural intent. Habits and manners remain, so far as the public school is concerned, as unbeautiful as they are perfunctory. Convention continues unhampered by pedagogy to paint us whited sepulchres, and does not take the trouble to make them even outwardly seemly. From our streets to our living-rooms, we move in an accustomed ugliness.

Does the thought of this ever move you as you sit in your unlovely classrooms? If you do ever so much as think of it, what model in exquisite contrast do you hold up in its place? If you lift a curtain, what do you reveal to young eyes that only too eagerly will grasp, take on and make their own the graciousness and loveliness of some better vision?

Dramatic art as an intrinsic part of educational experience stands alone in its ability to effectively present models of grace, beauty and manners. This it does by appeal to the intelligence no less than to the emotions, and it is an appeal all the more compelling because of the opportunity to portray strong contrasts, contrasts of evil and good, false and true, tawdry and genuine, cheap and rare. The heart knows what to choose, sir. You would need no moralist (hiding, like Tommy Sandys, to offset the ribaldry of his Punch and Judy show) to warn away the children in words from the wily ways of Satan, if it be of some such thing (in less picturesque parlance, perhaps) that you are afraid. The judgments of childhood are quick and to the point. It is the trifling mind of warped adulthood, and not the buoyancy of youth, that calls for entertainment which depraves the taste of the people. See to it that our children in the school, which is responsible for the quality of their intelligence, have

actual opportunity to so learn to love the best that even the second-rate will be intolerable to them.

Vivid suggestions of what educational values may centre about a school theatre were yielded when Peter and his friends gave their performance of "Snow-white and Rose-red" which they were rehearsing, you will remember, when I first began to write these Letters to you. Peter's original contribution to this project was the play itself, but as the scheme progressed, so various are the interests of a normal child, the building of the grandstand became his dearest concern.

The theme of this play puts it, in dramatic art, I suppose, in the class of the moralities medieval! It sets forth the story of the triumph of Good, (in the persons of Snow-white, Rose-red and the Prince) over Evil (in the guise of a Wicked Dwarf). Yet, as Peter developed it, it became, too, a drama of character and manners, and in the first scenes, an original foreplay to the story in the Blue Fairy Book from which it is culled, it is a delight to see how into the home life of two unknown children the little author has crudely woven tender, gentle helpful elements which are all the more effective because of their *naïveté*. As acted by the children, with their sweet insistence upon a "real" interpretation, they were irresistible object lessons (for parents as well) in domestic behavior.

I cannot take up time to give you a detailed story of the preparations for this play, the selection of characters, the planning and making of crude costumes with gay colors and decorations, painting of forest scenery on the back wall of the packing-case which was the stage, and of indoor scenery on a sheet to be suspended at need over the heartfelt coloring of the woodland. There was the problem,—food for such cogitation!—of pulling out the side-boards of the packing-case to make appropriate exits and entrances, to be squeezed through only by determined contortion; the serious business of building the grandstand, with boards graded as at a circus, onto which the adult spectators finally climbed at the risk of their lives,—or at least, their limbs. There was the printing of tickets, and of advertising matter, the erection of a ticket-office, and the mak-

ing of programs. There was, too, the composition of admonitory and explanatory signs to the audience, such as this one, hung well to the front over the stage:

PLESE EXCUZE THE DWARFS CURSING!

Two of the boys, with an eye to preserving the unities on this hospitable occasion, made and sold liquid refreshments, a perilous counter-attraction, however, to the light-minded. Nevertheless, the dramatic event took precedence over all, and the two high moments in the afternoon were unquestionably drawn from this source alone. They were the Eagle's flying leap from a nearby outhouse to the roof of the stage to outdo the Wicked Dwarf, rehearsed with thrills for weeks beforehand; and the division of box-office receipts,—something like twenty cents to each performer, the stage manager and author, with an additional few pennies to the director.

The bright details of that famous afternoon sink into insignificance before the panorama presented here to the educator of weeks of united group effort toward the fulfillment of a social project, every unit in the group contributing to his own satisfaction in the general effort. What was called into play was not alone imagination, emulation and energy expended for social ends, but an actual tackling of the problems involved in writing, spelling, English, dramatic composition, reading, memorizing, elocution, drawing, painting, designing, planning, measuring, cutting and sewing of garments, the use of carpenter's tools, arithmetic, book-keeping, to say nothing of the discipline essential to any amicable group activity.

Of course, any group of children will do these things for you just as soon as you change your idea that while learning to do the useful one must sacrifice the pleasant and the beautiful. I think the pleasant and the beautiful are doorways to the useful. They are front doorways, sir, I mean. As you look at things, the Useful is a dingy concept of an activity through which you must travel painfully, and its back doors open onto a garden called the Pleasant and Beautiful. How, without awareness, you do twist things into grotesques!

Another pleasant thing for children to learn from would be the Travelling Museum about which I spoke to Peter when he was building his school. Of course, to small towns that would be an especial blessing. Have you ever lived in a small town? Have you ever spent even a year in a place known as a "rural district," or even in that nearer approach to a city that has one main street, a barren town-hall assembly-room, a semi-weekly moving picture show, itinerant theatrical companies for occasional visits, and perhaps,—once a year or two,—the circus? To think upon the educational features of life in such communities is simply to harrow one's soul. I have often pictured to myself what a unanimously-supported Children's Commission could do in these arid places that dot the map by thousands from coast to coast of the land.

Chiefest of these dreams,—perhaps because I cannot forget the especially-loved things of my own childhood (and, no doubt, too, because I have Peter), is a Travelling Museum. Something, sir, that would come, say once a year, to these places, and like Ceres, goddess of growing grain, touch the minds of children young and old in those wintry places of enlightenment, so that they might spring into some newness of idea, and sprout with some fresh project, some better vision of larger life.

I do not mean, schoolmaster, just an ordinary museum, with huge, costly collections ranged prosaically in cases along a wall. These—wonderful as each specimen may be in itself—are collections for specialists; they are not for people. Like many costly things they have been designed to serve the purposes of the few, rather than to feed the real needs of the many. They serve a hierarchy of knowledge rather than spread information among the masses in a scientific simplicity that would make it easy of assimilation.

It is quite true that the specialist needs these exhibits, but he could share them without sacrificing any of their especial value to himself. He could lay them out, catalogue them and *psychologically* group them so as to bring them within the comprehension of the child and the untutored mind. They should be seen for what they really are, educational exhibitions with

educational intentions. They should let the Past glow, but should advertise it as father to the Present, and the Present as herald of the Future. "Let these dry bones live!" Let them become, these remarkable finds of great scientists, vital links for the child between his own experience of today and the experiences of all men since the world began.

As with the relics of the past, so with the natural histories of the plant and insect life about him,—these should be arranged so as to give to the child in each case fundamental ideas of growth, development, unfoldment to higher purpose. Take for instance the various stages in the development of the butterfly. The child may see these as he goes through life, it is true; but in scattered fashion, and without sequence; say in springtime, a solitary Antiopa, nameless to him, poised on a leafless willow-tree; in fall, miles distant, unrecognized, a mass of tiny eggs on the twig of a poplar; years away, some summer day, suspended by a silken thread, an inexplicable, motionless yellow-brown, red-tipped chrysalis which will not yield to ignorant eyes the secret of its muteness; and when he is a father or an uncle, weighed with heavier concerns, some toddling urchin will bring him, clutched in a tiny fist, a velvety-black caterpillar to name. No one of these things, thus isolated, will have become in his long journey through an unseeing life, friend to him, revealer of secrets, teacher, prophet. That is what they have been, however, to Peter.

Unless a child has had such an experience as Peter's, he will need something more than cases full of different gorgeously-colored moths, row upon row, to give him a real interest in the life-process they exemplify.

I must digress here, just for a moment, to tell you of just one section of Peter's own museum, which occupies in our home the space under a cabinet just large enough to hold a painted wooden chest. This chest, painted and decorated by Peter, is filled to the top with birds' nests, collections of coins, stones, stamps, star-fish, coral, sea-beans, fossils, and so on. Under a nearby window is a shelf which may be called the seasonal extension of this museum. It bears the sign: CATERPILLAR

ZOO AND COCOONERY, and has upon it many boxes containing cocoons and chrysalids, and glass jars holding different species of crawling baby caterpillars. Some of these babies hatched this Spring from eggs laid on a sprig of dogwood in one of our vases, and with what wonderment we saw them wriggle about and eat up the tiny bits of their egg-shell, true to the protective instinct which controls them! A few days earlier, Peter had watched their progenitors, two beautiful cecropia moths, a male and female, break out of the silk-woven cocoons he had watched them spin last fall. No more absorbing sight than to see these great green caterpillars begin to spin their cocoons, unless it be to wait breathlessly, months later, for the moment of their emergence in winged loveliness!

Others of the eggs in his jars, Peter brought from out-of-doors. The most precious are those he watched a mother Troilus lay as she flitted from bush to bush in the Park. He brings home the leaves containing these specks of eggs, and when the babies hatch he will travel miles, if necessary, to fetch them home the kind of food they need for their voracious appetites. We watch them shedding their successive skins as they grow older, and finally spin the single silver thread from which they hang motionless when the last coat is shed. There they wait, immovable for months, until their bright renascence as brilliant Swallowtail butterflies.

It is impossible to estimate what is gleaned from the contemplation of these developing creatures, what of spiritual value, and moral value, in the qualities they call forth of care, gentleness, unselfish effort, reverence for natural law and the processes of reproduction, their ability to provoke thought to logical deductions from cause to effect. Through such active, participative contemplation, one lifts reflection upon vital life-processes from the plane of ego-centric emotionalism, where custom and false education place it, to that of scientific analysis and acceptance.

Such exhibits of the life history of beast, bird and insect, with printed explanation, not too abundant, but very human, to present a lesson graphically complete, would form part of

the Travelling Museum I have in mind, with similar treatment of familiar forms of vegetable and plant life. These series are suggested in the various divisions of our Chart.

But especial effort should be made to build up exhibits from each of the more important typical sociological symbols named upon the Chart, for hereby we emphasize the particular broadening element which is so precious an educational value, especially to isolated communities such as I have described. In the large cities there is some offset for the narrowness of intellect and outlook induced by our present educational system, in large civic movements, which at least stir the social consciousness, even though they may not succeed in arousing the individual to immediate reflection. But in small towns no such influence is to be found.

A positive stimulation to reflection can be gained by sociological exhibits, arranged in historical sequence, about the symbols noted on our Chart. To use the safety-match once more as an illustration, a practically complete series, with a background built on anthropological and historical data, could be arranged here; similarly with stoves and other heating appliances; with dwellings, in miniature models; locomotives, also in miniature; clocks and calendars, etc.; writing, printing, and other modes of intellectual communication; the growth of the various tools and processes of machinery; production and manufacture of common household necessities, etc. The advent of such a Travelling Museum (of course, in conjunction with correlated series of moving pictures, and a few men to talk engagingly and simply about the exhibits) would be something like an annual Renascence and a Revival of Learning, an Electrical Show, a pageant at the Stadium, and a Broadway success all rolled into one.

—Well, sir, I know, anyway, it would be so to me; and I am sure it would be at least one of these things to any one else! So there is no use your looking at me, as in fancy I see you look, with that quizzical eye Procrustes no doubt cast upon any Greek youth who'd go passing by calling "Excelsior"! . . . From time to time there has been borne to me on what Henry James

calls "the passing airs of the unsaid," your silent disapproval of the exuberant fashion in which I voice my thoughts, as if any one obviously so untrained in pedagogy, and only the mother and educator of one child, at that, had the right to be stalking the highways of authority with wings upon her words. Perhaps I could be more sober, sir, if it were not for Peter. It is contact with the independent freshness of his vision that makes buoyant my own. He and I travel about and plan these things and work them out eagerly, so why shouldn't I be as sure as he that they all will come true, and that other people, in many places over the wide world, want them every bit as much as we do? So bear with a fervor which strikes you as too importunate in these Letters for the sake of the enlivened sense of education you do confess to be gaining therefrom.

From this one it is hoped that you see how in a natural, sensible, logical, dynamic learning-experience, "subjects" will be, as a matter of course, linked to the introduction of such invaluable educational instruments as open bookshelves, the theatre, the museum, the moving picture. As it is now, when these are, at rare moments, called into use by you, they are extraneous to your regular barren school work, which is not enhanced, but rendered even more barren because of your brief flights into something which really has vitality, vigor and charm.

IX

In which is repudiated the shameful plea that the State need sacrifice any high educational ideal to a specious expediency.

Dear Sir:

I want to quote part of your letter in order to keep it before me. You say:

> ". . . I wish I might pin you to a practical application of your inspiring theories,—to some test wherein we might see your fervid convictions worked out or working out to some practical end. It is all very well for us, who have grappled with life's problems, to apprehend (*because, indeed of this very grappling*), the significance of idea as cause, and to realize that a knowledge of cause equips us to master effect.
>
> "But such an apprehension takes *time* for its flowering. It is the privilege of the older student who is, (I put it bluntly) able to pay for his leisure in some way or other, to browse amongst these theories and come to conclusions about life and the social structure which he then makes known to those interested. In one way or another, then, these theories gradually obtain credence amongst mature minds. They seep into social thought and bring about changes, more or less, in the social structure. This is the function of philosophy.
>
> "But the function of the elementary school is less cultural and more practical, less experimental, if I may say so, and more immediate. It is very good indeed for us as mature students to recognize, for instance, what part Communication plays in the progress of mankind. It is all very well for us as sociologists and anthropologists, to see Reading and Writing as mere tools for the expression of the large abstract fact of Communication. But the parents of my children, who are impatient for results, and that prac-

tical individual, the business man, will ask: "Of what use is it to these children, when they are fitting themselves to make a living in the world, to know how and why their prehistoric ancestors made alphabets?"

"And I myself, faced with the daily direction of innumerable details in connection with what is taught, when, and how, am less pressed for a knowledge of the origin of, for instance, Railways, or their value to the race, as to find out what immediate ideas there are which will serve to enliven the learning process."

How sad a revelation is this! The very epitome of our present educational ideal! I cannot resist letting Carlyle reply to you;—it is strange that just today I should have picked up "Past and Present," and that my eyes alighted on this:

"In sad truth, once more, how is our whole existence, in these present days, built on Cant, Speciosity, Falsehood, Dilettantism; with this one serious Veracity in it: Mammonism! Dig down where you will, . . . how infallibly do you, at spade's depth below the surface, come upon this universal Liars-rock substratum! Much else is ornamental; true on barrel-heads, in pulpits, hustings, Parliamentary benches; but this is forever true and truest: 'Money does bring money's worth; Put money in your purse.' Here, if nowhere else, is the human soul still in thorough earnest; sincere with a prophet's sincerity."

It's odd he doesn't mention schools; that must be because no schoolmaster has been to him so obligingly "veracious" as you are now to me.

It is indeed not easy for one to keep up heart when you array all sides of yourself against one in this fashion. For though you name three classes of people, I must tell you that you yourself are the representative of all upon whom you would will-

ingly, and do if pressed, fasten your shortcomings. When you speak, it is for parent and employer, as well as for your own self, the student who has weakly forsaken his dearest convictions.

I see I must defer sending you the practical program for school work that I had mapped out with my Chart as a basis, for you are in no frame of mind to receive it. It is courage that you need. Dear schoolmaster, can't you unself yourself a little further? I thought you were beginning to glow with an understanding of my project,—that perhaps you might even go so far, soon, as to begin to experiment with special groups, along the lines I have suggested, for freer, broader educational experience. But now here you are again, all—well, speciosity, I suppose Carlyle would call it; for it's not, you know, the truth of you. It's not, for instance, the father of that winsome little girl of whose phenomenal progress your postscript so proudly speaks. Are you willing to number her among those unfortunate starvelings of which your letter so calmly disposes in behalf, on the one hand, of an intellectual aristocracy, and on the other, of a crass business despotism?

Indeed, I have looked forward to discussing with you the "practical application of these inspiring theories." But I emphatically have not wished to talk about the *how* until I am quite certain that you appreciate the *why*. Our reasons and motives for pursuing any given course are always more vital than the means,—in fact, if we are absolutely true to our motives, they succeed in determining the means. One's motive cannot be disengaged from one's ideal. One is the principle by which the other derives being.

My motive, for instance, in teaching my child to read and write and use numbers intelligently, was to give him control over the simplest tools of expression and communication with the thoughts of his fellow-beings, in order that he might come into intelligent relationship with them, with his neighborhood, with his country, and with the world.

Your motive—will you analyze and reveal it? I keep hoping that at bottom it is the same, somehow, some way, as mine;

that the grain of altruism which causes you even to believe in education at all may be our meeting place. But suddenly you say something that makes me realize how much, after all, you are simply the voice of those misguided forces which have ever sought vainly to stem the tide of clear truth, and seem, for their day, to succeed. Such pitiful success can be measured by the ease with which you can repeat the blind words: *"Of what use is it to them, when they are fitting themselves to make a living in the world, to know how and why their prehistoric ancestors made alphabets?"*

It is the creed of the self-seeker which you echo. And from you, who look daily into the faces of innocence and hope and trustfulness, it rings harsh. Even though you offer it merely as self-justification, it is more than merely flippant; it is unforgivable. It is a beggarly code, tattered by fears, and I pity its maudlin hunger for phantom gain. Do you not give it alms, schoolmaster! From a vender of caged thrushes it would come with more grace. "I take care of them and feed them"; I'd hear you say; "some one snares them and brings them to me. They sing nicely here in my sunny room! They fly,—see! They have not lost that art. There's one flying from the floor of his cage to the perch!"

God made the bird, schoolmaster, before man made the cage. And He established His laws and His ways, which manifest in those fundamental facts of being we observe in our daily lives, —established them in eternal grandeur, long, long before man made it mandatory upon little children to be educated for the primary purpose of "making a living." One can, of course, talk lightly of those laws if one conceives himself to be outside of them, beyond their reach, if one arrogates to oneself the power of observer without the humility of agent. But once we perceive that the whole of man's education consists of coming into a proper apprehension of them and taking one's course in accordance with them, we understand that man's best "living" lies in a utilization of the principles these laws reveal.

It is true that as public teacher, supposedly a chosen instrument of popular will, you seem forced to give what the public

demands of you. It is true that only changes in its conceptions of education will set you free. But you are nevertheless not helpless to effect in it this very change which will alter and free you. Your own strength and conviction of right education will react upon others,—if it is strong enough and right enough. Teachers as a class are too compliant, too prone to submit themselves to precedent. The main thing seems, to me, at least, to be *an unequivocal refusal on your part to placidly accept as final what mere expediency would seem at present to demand of you.* If we cannot look to you for moral courage, how can we expect it of our children?

Organize, if you will, and not alone to receive the adequate compensation for your services that is your positive right, but *organize in behalf of your ideals.* Purge them and analyze them and love them, and then go forward! Let society have your united message; let it see that it is investing in folly when it thinks to build a sound democracy out of ill-fashioned, cheaply-finished, unadjustable units.

Your business man will understand you when you are sufficiently in earnest. Ask him which machine does its work best, which lasts longer and needs less repair? Is it not that upon which the greatest care and finesse has been expended in the making? Is it not that in which every part is so perfectly adjusted as to make the response of the whole completely satisfactory? Is this less true of a cog in the wheel than of a delicately-adjusted synchronizer? Does he prefer cheaply-built machinery which turns out inferior products, and costs much for continual doctoring, to that for which in the beginning he spends, perhaps, a large sum, but whose ultimate wear and product yield him an immense increase on his original investment?

Let society understand, through you, that the efficiency and intrinsic merit of a social machine depend upon the quality of the social consciousness. It has to build its machine of units having an apprehension of social values. These values do not lie in the mere "ability to make a living," because it is perfectly apparent to every one that one can do that excellently

and yet have not the remotest conception of his relation to the social whole.

When you speak above of the student as one who has "leisure to browse amongst these theories, and come to conclusions about life and the social structure," you are harking back to the definition of education which has made your own best conceptions little more than "tinkling cymbals,"—the belief that intellectual attainment, divorced from activity or experiment, is education.

One is never educated for life by "browsing amongst theories." Where are your own well-loved theories when you find yourself now up against the spurious adamant of expediency and yield to it? And where the theories of all of us who have had visions of the new earth we would build, where those dreams we would recall from the heydey of youth which men call adolescence, in which, had we but known it, the Hand of God was reaching forth to mould the budded thought into perfect manhood and maidenhood? Have we laid them, these visions, away with the Golden Rule in the unaired attic of lost hopes, having cowered behind the odds that mocked at them for frail and feeble foolishness to be broken upon the rocks of expediency?

It is from such wreckage of their high hopes that we must save our children. They need not become mental cripples, doddering in sickly worship before an astigmatic Mammon. Their good visions must become tangible to them, possible of realization, practical, here and now.

And to this end the thing to do is to educate by the continual testing-out of theory as it arises in the problems presented to the individual, to dignify theory by using it from the very beginnings of education. "Theories which seep into social thought" from above and beyond experience may, it is true, bring about, as you say, changes in the social structure, but by long, wasteful, unorganized and confused means. Changes which are brought about through the conscious and constant experiment by individuals with present materials and conditions, with an end in view, give these individuals a solid

understanding of causes which equip them to master effects. You grant this for the mature individual who has understandingly "grappled with life's problems." I demand it as absolutely the right of the child from his babyhood.

I deny the right of expediency to take this from the child. I deny the right of parents to be impatient for "results," and the right of the practical business man whom you quote to take from children the opportunity to experiment thus with causes so as to become masters of effect. I deny the right of the school teacher to adulterate any true educational principle with the demands of material expediency in order to hurry the child on to the business of "making a living."

It is those for whom you stand, the learned, and those for whom I speak, mothers awakened, who must declare with vigor and ardor for a better state than this. I ask (and let it be with you, sir,) that the child be given the fullest opportunity in surroundings thoughtfully prepared to come into contact with the real activities of life which shall equip him for intelligent participation in adult experience. I ask that these surroundings be so arranged as to be intelligibly reflective of the orderly conditions of adult life which he must inherit, with full freedom for the child to act out, to work out, to play out, if you will, these activities, according to the continually-increasing measure of his capacities, physical and mental.

I ask that these surroundings be so organized as to make clear to the child the facts upon which he and they depend for their maintenance; inter-activities mental and physical which supply Food, Shelter, Means of Communication, Means of Exchange. I ask for the expression of individuality in Applied Art, the encouragement and utilization of original theory, including children's theory, for purposes of experiment, and all kindred activities which would offer the child fullest opportunity to gauge the measure of his powers, individual and social.

I have said before that we have no child-size place for him in which he may, without molestation, play out his imaginative purposes in protected areas,—a children's community, an environment where, under wise and sympathetic guidance, social

ends are stressed, and where selfish ends recoil to the disadvantage of the offending individual. We conserve these days in every direction, from forests to fledgling martins, and the spawn of fishes, but we haven't begun to conserve our child-power, nor to realize what an asset beyond our dreams lies for us in this wise protection from the human vandalism, ignorance and self-seeking, which finds its most refined expression of cruelty in the pitful plea that "a living" must be made.

Too long have we been callous to the blind lot of our children, who are led by precedent into the cages of mere materialistic utilitarian schooling, too long deaf to their voices who bring, each one, anew into the world songs of gladness, of joy-in-life, of winged activity, of high hope. We must give them to feed upon those concepts which are their birthright,—the consciousness, gained while they are practically living them, that *in the workable ideals of goodness and justice lie the veritable realities of life;*—and not gaol them within the narrow demands of expediency. Our children must dwell in a children's productive commonwealth based on a practical and practised Golden Rule. Manhood reached by ways of broad thoughtfulness, taught through participation in those large essential activities which go to make up the vast system of human society, upon which hang the peaceful intercourse of men and nations, will surely seek to build a happier earth, a saner, purer world, in which all, for all, will be gladly and busily "making a living."

You ask me in your letter, sir, the practical question, do I realize the tremendous cost of scrapping the present school machinery and installing the remarkable equipment of those Universities for Children I have envisioned for you. Let me inquire of you then, in return, will it cost a tithe of the uncalculated millions we are now pouring out for War? Can we afford less for education?

Was there ever a time when the nation was so rich as now? And even were it poorer, rise, sir, I beg of you, to the prophecy of these words: ". . . The community's duty to education is its paramount moral duty. Through education society can

formulate its own purposes, can organize its own means and resources, and thus shape itself with definiteness and economy in the direction in which it wishes to move. . . . When society once recognizes the possibilities in this direction, and the obligations which these possibilities impose, it is impossible to conceive of the resources of time, attention and money which will be put at the disposal of the educator." *

It is for you, schoolmaster, not to retard, but to hasten that day.

* John Dewey. *My Pedagogic Creed.*

X

Wherein is related how a little boy learned to read while he was learning to talk.

Of course, in the light of what you now accept in all its aridness, you who are continually attempting to stretch theory until it measures well onto the Procrustean couch of expediency, find yourself, as you say in the last paragraph of your remarkable letter, "pressed . . . to find out what immediate ideas there are which will serve to enliven the learning process."

If it is your meaning to enliven it for children, I can only tell you that with which you should long ago have been familiar: Children enliven their own experiences if you do not deter them. After seeing that they have something interesting and purposive to do, and the place and means to do it, let them do it.

But if you are talking of teachers, I should say that for teachers to have ideas which enliven the learning experience for children, they must look at things through children's eyes, with curiosity, eagerness, the desire to discover, and delight in knowing. I mean they must love to be "finding out." Then ideas will readily slip in without your so much as knowing how.

They slip in mostly, no matter how young or how old you are, when you all have found something splendid to do,—to play store, to build a bridge or a pier out of blocks, to elect a mayor, or to plan a transportation system from this side of the room, say, the country of the Peruvians, to that side of the room, where the Javanese flag is flying today. They slip in, no matter if you are four years old or your hair is greying, while some one is asking or some one else is answering the magical questions: What makes color? Or, who invented money? Where did numbers come from? Why do we need them? They slip in, too, in reflective mood, when you or the children, taking leisure from your hearty play, let thought take free flight in the quiet room, (where there are books to turn to if one wants them) to the unanswered queries and quests of the browsing mind. . . .

I remember that for a long time I pondered, as a little girl,

why do people speak as they do; *where do words come from?* I remember the joy with which I stumbled upon the simple meaning of breakfast, the word having separated itself into its parts before my curious eyes, there where it stood on the page of my First Reader, with the picture above it of two little birds dipping up water with their bills from a pool. Last year, when my little boy came running to me calling happily, "Why, breakfast means *break fast!*" I knew just exactly the measure of his delight in this great discovery.

There was a richness in both of these childish experiences far greater, however, than the immediate pleasure, and it lay in the idea definitely conceived, then and there, of words as inseparable from thoughts; of words as representing thoughts and actions; of words, if you will, as pictures of thoughts; of words, at all events, as responsible for the correct interpretation of thoughts. Then and there, too, for me, at least, was born a respect for words, a desire to possess more of these marvellous little tools wherewith men chisel out their meanings so that thoughts become easily and delightfully interchangeable.

Speech is the orchestration of our daily intercourse. Either we live in a jangle of thought expressed by words that clamor and confuse, are cheap, and reck nothing of cause or consequence, or we poise thought against word, and word against thought so that companionship rides on a measured melody of right understanding.

Past years linger, and lay soft, insistent fingers on the harp of thought. Out of the melodies that are evoked, words sing, shout, whisper, snap, sting or sigh. Let and lead childhood to choose over wide ranges in the expanse of spoken language, where words, not only "large, divine and comfortable," but "like so many nimble and airy servitors, trip about him at command."

Such a value of interest as was yielded by Peter's discovery, and mine, inestimable in the later teaching of English, of rhetoric, or of simple grammar, for that matter,—and inestimable to teacher and pupil alike,—will be yielded time and again in those environments where opportunities for reflection are

looked upon as vital to education. Such opportunities for reflection present one type of the enlivenment you so greatly covet for your learning processes, but I should like to know where one could place them now in your crammed, machinelike programs.

I remember wondering in school what was the use of being through with my sums before any other child when all I gained was the irksome demand to fold my hands and sit up and be quiet until the rest of the class was finished; and why those of us who knew with such *ennui* that "recieve" was wrong, had to wait so long, doing nothing but "paying attention" until the line of unfortunate misspellers was exhausted. Put all of these moments, wasted for good and bad spellers alike, into one half hour a day of looking over pictured books, listening to stories, or telling them, reading quietly a book of one's own choosing, or simply sitting, if one wishes, and *thinking,* and you would no doubt find that when the live occasion arose for using with pen or typewriter the word *receive,* there would be a livelier interest in it, *with a correspondingly better memory.* Enlivenment depends, schoolmaster, upon the way your stage is set for learning, upon the quality of your own knowledge, upon its sincerity. But it depends, perhaps most of all, upon a concordant relation between motive and willingness, upon the interest that the child has in what has been presented for him to do. Not to learn, please note, but to do.

My little boy, for instance, has never had a spelling "lesson" in his life; he has never been asked to sit down and "learn" anything. *"Let's do!"* has been our invitation to any activity, be it mental or physical. He began to spell, I suppose, as he began to talk and to read, as a natural response to those elements in his environment which stimulated him, invited him, rather, to a use of his various God-given faculties. We made no distinction between the powers of these faculties; we knew that the child would use each in proportion to his desire and natural ability. The faculty of seeing is present and available in normal children no less than the faculty of hearing, and we saw no reason why a child should not begin to see words, or

read, as readily as he begins to hear words and speak. We saw, indeed, that the logical way for a child to learn to read is by the application of those same principles by which he learns to talk,—association of idea with its appropriate symbol,—and we gave to Peter continually in his play and in all our daily doings the same opportunities for visual recognition of the printed word as he had for oral recognition of the spoken.

Surely there can be no more intrinsic and natural enlivenment of a learning process than that which takes place as a little child learns to talk! (Yet he does not wait until "school age" to do it.) He is, during the entire process, making vital contacts with experience, gaining command of his own resources, and understanding relationships between things and people and actions better with each new word. This process is a prototype of education. With this in thought, we can call education a coming into intelligent relationship with what environment reveals.

Such a natural instinctive process involves responsiveness, obedience to reason and, no matter how slowly the child manifests it, command of his own resources. Along with these,—and with curiosity, the desire to investigate, love of adventure, love of companionship, eagerness to overcome the limitations of time and space,—goes the continual wish and willingness of the individual to express the self.

This expressiveness takes many forms, as many as there are arts and crafts, sciences and philosophies. But language, or that form of expressiveness which Peter calls "wordical," remains the chief tool of intellectual communication.

Peter first used the adjective "wordical" in the dictionary he is compiling of the words in use in his imaginary country. He was in the o's and was classifying orators. "There are two kinds of orators," he explained, "wordical orators and instrumental orators. A wordical orator is a man who demonstrates with words; an instrumental orator is one who uses instruments." (I suppose in the i's that *instruments* will become illuminating in its own especial way, but as yet it is not listed. I imagine it to mean moving-pictures, pantomime, books.) I

have related this simply to indicate the fashion in which Peter himself "demonstrates with words."

The quality and quantity of this wordical expressiveness depends not alone upon our control and use of spoken language but of the printed word as well. Communication by means of printed symbols of thought is scarcely less important in our civilization than communication by word of mouth. Without dwelling upon the part symbolic communication has played in the history of the race, it is sufficient for our purpose to point out that a large number of our simplest activities throughout the day are directly connected with the printed or published word.

A child both observes and participates in these activities,—the receipt of letters, the payment of bills, the weather reports, the news in the papers, the plea of bill-boards, the labels on boxes and bottles, the numbers on houses, the signs of streets. I shall never forget the forcefulness which was added to my spoken admonitions and explanations to Peter by his interest, at the age of two to three and four, in such everyday signs as KEEP TO THE RIGHT! STOP, LOOK AND LISTEN! BEWARE OF THE DOG! DANGER! KEEP OFF THE GRASS! THIS WAY OUT! KEEP THE DOOR SHUT! DON'T SPIT ON THE FLOOR!

His early attention to these printed wishes, made more acute by the ability to read them for himself, has given many an opportunity to explain to him the reasons for caution, for social usages, for law, order and organization. It has, besides this, established a habit of observation that is invaluable, and an attention to details and directions that could scarcely have been secured in any other way with such ease and naturalness. For routes of local trolley-lines, international postal rates, for the mean temperature of the day, the status of baseball teams, locations of streets and shops no less than of berry bushes or bird's nests, for a veritable small encyclopaedia of these data about everyday things it is very interesting and enlivening to have right at hand, we can rely with assurance upon Peter.

As an illuminating illustration of what I conceive to be "enlivenment of the learning process," I should like to describe to you, while we are so close to it, the simple ways by which reading was made, in the nursery, as natural a means of communication for Peter as was talking. At the same time it may answer your plea for a practical application, in one particular, of what you recognize now as simply "inspiring theories." The same logical methods, with different tools, have been consistently followed in developing other natural faculties or aptitudes. To allow your child to attain command of any art,—speaking, reading, drawing, dancing, singing, calculating with number, what you will,—begin with the child himself, and not with your textbook, with what arrests his attention, while his powers are all present and all alive for right reaction.

I have already explained why we did not hesitate to let him learn to read while he was learning to talk. While this latter process was normally developing, so much more rapid was the visual assimilation, that he was reading dozens of words long before he could clearly pronounce them. *Within* was phonetically "widdin," *Smith* was "Miff," *breakfast* was "bresfis," for a long while after he could read these words, with many others of their grade. *Synopsis* was still "syumpsis" till after the first part of his play, "King Arthurs 19th and 20th," was typewritten by its six-year-old author, and he still lapses into "distinglishing," along the roadways in springtime, a towhee from a redstart.

In the beginning, when he was about a year old, we gave him, amongst his playthings, toy-words to be used as signs over the "rooms" in his play-place where, according to the orderly habits we began to establish in babyhood, each woolly animal or toy belonged—when at rest! This, of course, allowed him gradually to recognize the printed symbol for such toys as TEDDY and BEAR and DOG as readily as he recognized and associated these beloved creatures with the spoken word. Each toy-word was printed on white paper, in black india-ink, in bold, lower-case, half-inch letters, and pasted onto light-weight wooden parquetry squares, very delightful for babies to handle,

with a pleasant, clicking noise as they spill out of a box onto the floor.

Do not imagine these were haphazard details; it was certainly sensible to have this silent vocabulary not unattractive to the touch, and to choose materials of a practical weight, size and thinness, which would allow us the use of large numbers of them. The use of lower-case type instead of capital letters was a logical step to reading. But little of our ordinary adult reading-matter is printed or written in capital letters, and it is difficult to account for the unwritten law under which all children's alphabet blocks for nursery use, and anagram games, are put on the market in capitalized type. The overwhelming custom amongst parents of enticing babies to learn the alphabet, and to learn it in capital letters, we courageously disregarded. Having observed with care the uses to which orthodox spelling-blocks were put in other nurseries, we were satisfied to find that Peter was quite normal when they were introduced to him as a grandmotherly gift. His only interest in them, true to form, was to build "high tall towahs" and "choo-choo twains." We tried to rescue the "educational spelling-board" out of the chronic desuetude it enjoys in nurseries, by covering over all of its red capital letters with black ones, printed on white paper, and let Peter amuse himself by sliding along its tracks the letters to form dog, cat, bear, or Peter, in imitation of those on his toy-word blocks.

Sometimes he would be contented with *cta* or *ogd*, but not for long, and it was surprising how self-correction developed under his desire for precision. It was obvious, as soon as the correct printed symbol was associated in his consciousness with its concrete object, that he did not like any more to have Fido's name, for instance, twisted awry, than he did to have Fido's cotton ears sag, as they distressingly did after he was scrubbed.

I have been trying to think of an instance to show you just how early and naturally this process of spelling began, and I should say that it had definitely started by the time he was eighteen months old. I remember then that when he was given a box of anagrams to play with on the floor, by a motherly lady

whom we were visiting, to her astonishment he began immediately to separate from amongst them all the c's, a's and t's his busy fingers could fish out. He did not attempt to arrange them in groups at that time. This development came later, and was no doubt stimulated by his play with the spelling-board, above described, but much more by his interest in the typewriter.

This machine was from the beginning a source of natural attraction and curiosity to him, and I have never yet seen a child to whom it wasn't. Peter has been careful to include one for each of the living-rooms in your school. In our home, it stood close to what we called his "pen," a large play-enclosure consisting of a floor built on legs several inches from the ground, about which was a fence of wooden bars, altogether much stronger and larger than the ordinary nursery play-yard, for we wished there to be plenty of crawling space, and the opportunity, too, for portioning off orderly locations for the toy inhabitants. Neighboring mothers in the small town where we lived, bringing up physical babies strictly according to Holt, thought Peter was allowed to be too lively, and asked why we did not keep him in the nursery while he was so young. Well, we did, when he was put to sleep! But when he was awake, and so long as he was obedient, we would not have dreamed of depriving him of the fun of watching all that went on in the house, and learning things about this engaging world that interested him so much.

His "pen" was in the dining-room, in a spot within sight and hearing of hall and kitchen and telephone, with a street window on one side and a porch on the other, looking out onto trees. There as he played with his toys, or sat looking out through the wide spaces of his fence, we would hear his ejaculatory comments on all that was going on: *"Bee!"* . . . a bird on the tree; *"Daw!"* . . . footsteps near the front door; *"Haw!"* . . . a horse going by; *"Boy!"* . . . groceries coming up the back porch; *"Di'!"* as the dinner dishes were brought to the table; *"Dah-do!"* and a delighted grin as the song of the charcoal-man and his bell were heard in the distance.

Letters were opened in his presence and messages to him

read aloud, and when they were handed to him, he called them "I..ee..am.." because when we lifted him to watch us typewrite a letter to his grandmother, who had gone away, we began it by saying, "I..am..a..good..boy." Such informative, explanatory things were stressed no more than the holding of a watch to his ear to have him sense the little ticking babies love. But because logical media of correlation broadened his interest and deepened it, before he was twenty-five months old, he was reading these words aloud when they were printed on the machine, or any one of them printed separately, together with many others copied from his toy-words. This visual exercise required no more effort of memory and discrimination than was used to recognize and differentiate between all the sounds, or oral phenomena, in his experience, from the ticking of the watch to the tooting of a horn, the jingle of bells, the tones of music, the detonations of thunder. Any baby will do the same if you happen to incorporate similar activities into his daily experience, and intelligently correlate them.

Little by little, to the nouns representing the familiar persons and things in his environment, we had added pronouns and a few verbs, indicative of the actions of himself and his cherished toy animals. If it was a delight to us to hear his first intelligible "Daddy!" or "Man!" it was no less pleasing to see his interest as we put CAT and JUMPS together and hear his laugh as he watched his woolly cat do it. From the time he was a year old he had, too, large numbers of colored discs, cubes, spheres, "noblongs" and "diamonds" to play with, and watching his never-failing pleasure in putting these into different groups, we gave him toy-words representative of the colors, so that it was no more difficult for him to read what he called *uwuh* (yellow) than it was to read *me* or *woo* (you).

This tendency of his to order, arrange and separate, we encouraged in every possible way. Every new thing that came into his experience, so far as we could sense it, was classified for him, in no formal way, but by talking about it, calling attention by comparison, to its qualities of difference or likeness to things already known. Instead of being tenderly mute before what is

commonly accepted as the ignorance of babies, we were as natural and communicative and intelligent toward him, without forcing our information upon him, as we would have been to any intelligent stranger uninstructed in our civilization.

We were amply repaid, not by the amount of mere information he gained, but by the mental habits formed, the mental alertness and activity developed, the interest and responsiveness that were his constant attitude, and by the remarkable fact that he never suffered from the *ennui* so common to other babies, and was independent of us so far as his amusement and activities were concerned. Most of these were entirely self-initiated, or followed upon suggestions given by us when once in a while we sat down with him in the "pen" to join in his play.

We did quite a little travelling between the time he was eighteen months and thirty months old, but during that time we listed his speaking vocabulary as over twenty-five hundred words. We had no means of determining his reading vocabulary. Although in this time of unsettled living the toy-word dictionary was seldom used, such words as *cat*, *duck*, *Fido*, or some favored others would be taken a-riding on the toy-engine which was too small to accommodate those bulky objects "in the flesh." We did not know how to account for certain favoritisms amongst the words, such as that of his "dear witteh wade wet," (dear little word *let*) tucked away in a romper pocket, but evidently he had discriminations here as marked as with his colors. His genuine interest, at all events, in all of his play, can be gauged by the joy with which he called me to see the "dodding witteh sysosogee twiangle" he had fashioned with his colored bits of cardboard. (And don't you fear, schoolmaster, that the recognition of a "darling little isosceles triangle" into whose construction he may have, all unled, put thought and care, deprived him of enjoying more ordinary pleasures.)

He spent hours gathering acorns in his wagon, and hoarding them for some childlike purpose or other, and more hours in play amongst the rocks on the beach. There his little legs grew sturdy and sunburnt as he gathered shells and sea-beans, and chased the wind-blown foam that swept in on the waves of the

great blue Bay. He learned to watch for the stars in the wonderful wide sky, and for "the daddy star," the moon. With untiring zest, he watched the ships, and the trains and engines during all our travelling. Tickets, time-tables, and a "conductor's cap" were treasured beyond all other possessions, and the toy-engine for a time displaced every other plaything.

Later, our travelling ended, new surroundings in the country allowed Peter to live out his projects freely. The hammock on the lawn was turned into a railway train, with dandelions for headlights, and the dining-room floor into a city, of which his precious animals were the citizens. These were busy, busy times for Peter, what with all that went on indoors and outdoors,—where there was planting and picking of vegetables and flowers, squirrels in the woody hill behind the house, mole tunnels in the garden, worms and caterpillars and butterflies, with birds to be fed, winter and summer.

A full life, during which one might well suppose, as we did, that the fruits of his early play with the toy-words and typewriter would scarcely have survived. With this misgiving, I went to the city one day to buy more materials to revive the toy-word dictionary, by adding to it new words to keep pace with his new experiences; and brought home besides, a book to read to my little boy as a variation of the Peter Rabbit stories which he knew by heart. Peter was then three years old. The book was marked on the cover: Written for Nine-Year Old Children. It seemed to be an engaging story of a Teddy Bear, which I knew he would enjoy. I left the book on my desk, thinking to read it to him when I had time. Before I could do so, however, he himself had gotten ahold of it, attracted by the Teddy Bear's picture, and I was saved the trouble of ever after making new toy-words. For I found him sprawled on the floor, face down over the book, and reading it aloud to himself in huge delight, with chuckles and appreciative wiggles of his down-turned toes.

After this, knowing that he had outgrown his toy-words, wishing to feed his growing interest in printed words, yet by no means willing to resign him to the too purely imaginative pur-

suit of book-reading, when I had time, which seemed all too seldom, we took anagrams and played house and family and store with them. We would make, for instance, an anagram SHOP and stock it with anagram bread, cheese, milk and other things we ourselves shopped for in the village; or an anagram GARDEN and grow anagram roses, violets, daisies, and all the sweet flowers we gathered together from the woods, by the little streams or from the niches of rocks. We wanted to be sure to *keep the reading vocabulary synchronous with his growing experience in the knowledge and handling and naming of things.*

I suppose that spelling took great strides during these games, few and far between though they were, and was helped by the fact that Peter's concern for the "chulden" of his make-believe city in the dining-room, brought them for periodic visits to the school. Peter had heard of schools and their doings from the little girls and boys next door. His was situated under a long window and consisted of a blackboard, chalks, papers, crayons, etc., before which he would seat in a solemn row Peter Rabbit, Tom Kitten and Dick Chicken, and all the other children of Mrs. Cat, Jemima Puddleduck and Fido, the "elders" in that busy place. Later in the day the same site would be used for a moving-picture theatre which the denizens of the toy-world, together with the next-door children, would again visit in a body. (You see, he was unconsciously foreshadowing thus, the machinery he has equipped you now with, sir.)

Sometimes we played the simpler game of making with his anagrams the *at* family of words, or the *oat* family, and others. Later, on the typewriter, we made lists of *name-words,* or of *doing-words,* or of *describing-words,* thus differentiating between the parts of speech, and observing their relations to each other. One day, the door of philology itself flew open for us, and don't imagine that just because we were in the nursery we turned our backs upon it. His attention had been arrested by the likeness between the Teutonic word *vater* and our word *father,* so we began at that moment to keep a philological chart on which we could list and compare familiar words with their close relations from four or five of the Indo-Germanic lan-

guages. With the help of our well-worn Skeats, we found the roots from which all of these sprung.

Another wordical pastime, for giddier hours, was one of Peter's best-loved games, in which he and his uncles or his daddy would call each other by the names of different animals, vegetables, cities, colors, flowers,—or almost anything, schoolmaster, of which there was a large class to be exhausted. I should think you could begin to play that game now with your little girl. It will help her just as it did Peter. He had always to be on the lookout for new things to name, and for names of things he might theretofore have had no interest in. Perhaps you do not care for pastimes of so little subtlety, but you can always fall back upon Pope's reflection in palliation of "a little nonsense now and then." You begin, you see, or she does, by calling you a lion, or a zebra, and if you are rash enough to answer back, well then, she's a moth, she will have you right away, and you're lost, because you should have named a beast and not an insect! If you are circumspect and say you think she's an armadillo, you're all right, and the game can go right on, until she wins,—at least, most of the time.

I speak of these games, which were talking games, and not reading ones, because they have a distinct bearing upon the extent of Peter's reading within the next following three or four years, and upon the development of that wordical interest we have been tracing. Furthermore, while education as information was making great strides in this fashion, education as *increasing power of organized thinking* was obtaining daily and hourly. And this was the most precious asset gained in all of our play, this and a constant stimulus toward knowledge-getting, a spurring of natural curiosity which led him always to *desire* the information. This is an entirely different matter from knowledge gained by either coercion or sugar-coating; it is that vital thing, *interest,* which gives knowledge its only foothold.

This interest in time led Peter to all sorts of informative books, and our present variations of the games I have been describing as modes of unlabored learning, could not be played

at all by him unless his stock of information had been increased by reading of a widely-varying character. It is a favorite family pastime, in idle hours, to try to exhaust each other's knowledge of famous persons, places and things, by taking sides and challenging each other to a quick recollection, in alphabetical sequence, of all the characters in history or literature we have ever heard of, or of all the geographical locations we can think of, and so on. In these games, we always agree to trade Peter from side to side, because his reading, what with Shakespeare, the Bible, mythology, dozens of animal stories and the Histories of the World, of almanacs and railway guides, (to say nothing of the Baseball Record for Forty Years), gives him an advantage over the rest of us who are by no means so brushed up.

And such pastimes signify more than merely quick thinking or readiness of lip. No one "gets away" with a spurious contribution. If, for instance, "David" is your addition to the stock of famous characters, a storm of "Which?" demands of you to say whether you are contributing the Hebrew bard, the Scottish King, or a character from Dickens. If you shout "Bartimeus," you are required to satisfy a crowd of skeptics that you know what you are talking about when you say ". . . the blind beggar!" And in geography contests, in those difficult W's, you are allowed no breathless "Washington," out of the dozens that dot the map, whose exact position you are unable to verify on demand.

Some phases of these challenge games, so large a part of Peter's schooling, are simply exhilarating and amusing tests of information, but others are delightful and enriching incursions into imagination and poetry. To sit around the glowing chimney-place in the dusk, and think up all the wonderful words in the f's that describe the fire, is to call up many quaint, beautiful, curious or whimsical concepts. They fill an hour as delightfully as any book of choice verse or gallery of paintings, and we who conjure them, stringing melodies of sound, from the strident to the sibilant, from flimsy to flamboyant, are, for the little hour, poets and artists ourselves.

For all such adventures in education as I have in this epistle described, for any and all true enlivenment of the learning process, call into being your child's art and genius and your own, in the various natural ways of human intercourse on planes fine and high; in humor and bright companionship, by gentle influence and in sweet periods of quiet contemplation. Live with your child as the man you would best like to be. "That star is never lost we once have seen," dear schoolmaster, and the hands of children reach so close to the heaven of heart's desire that they will catch you stellar gems to grace a diadem you think, perhaps, you have doffed forever. When all it needs, sir, is a little brisk polishing!

XI

Which makes plain that it only seems more natural for a child to talk than to read because he is not permitted to learn to do both together. There was a time when man did neither. The fact that visual symbols of words developed later than sound symbols of words does not make one more natural than the other.

Dear Sir:

From your letter, it appears that you are willing to waive the spontaneity, all-roundedness and importance of the development I have been describing, in consideration of your conviction (I quote) "first, that it is somehow unnatural for a child to read at such an early age; secondly, it tends to give him unchildlike interests, above his years. He should spend his earliest years in organizing his physical powers, living the care-free (do you not mean thought-free?) life of childhood."

Is it nature, then, that so automatically stops this childhood at the age of six or seven, that it becomes automatically natural for a child of that age to go to your school and begin to read? That would appear to be a corollary to the premise in your first objection. Is it age or is it need that is the conditioning factor of scientific progress, and is that need something you can arbitrarily impose upon another mind? Do you ever hesitate to buy a railway ticket from New York to Chicago because it is "natural" for man to move from place to place on his feet, and other locomotion is unnatural? Do you think the ancient Egyptian paused because of a similar misgiving when he formed his first word-characters in order to establish new avenues of intellectual communication with his fellows? Is the desire to find out, and are products of thought less natural as man evolves? If so, then evolutionists themselves must disown the validity of that first need on the part of the anthropoid ape which led him to stand upright. To a cave-man your wearing apparel would appear useless and an affront to nature, and forks and spoons would get in his way. But do you think because it is natural for wild beasts to prey upon man, that he stoned the first of his brethren who made an arrowhead?

It is reasonably supposed that sign or gesture language preceded the spoken word. Why man then developed oral sym-

bols, or sound-words, for communication before he developed graphic symbols, is in itself less an argument for the artificial nature of the latter than a matter for speculation. Words in themselves are not natural organisms. They are essentially as artificial in inception as is a fist-hatchet.

I have no doubt that the cave-man's child came into undelayed possession of the cave-man's means of communication with his fellows, no matter what they were, and that the cave-child naturally put them into operation to the full extent of his ability, without any misgivings on his father's part, all the while he was growing into a cave-man.

Age-long custom has deceived you into confusing the issue, which is not one of natural or unnatural procedure, but purely one of precedent versus progress. Let history enlighten you: When the written word appeared upon the scene of history, it was deflected from its natural use as an instrument of progress intrinsically as free for all as the very air we breathe. For many reasons, chiefly those inherent in the despotic tendencies rife in earlier times, physical and intellectual tyranny kept it the instrument of those who maintained a hierarchy of knowledge in the service of political hierarchies. Would it have been "unnatural" for serfs and minions to learn to read? No, but simply unthinkable to those who "served themselves of them." As a student of the history of education, you cannot shut your eyes to the fact that it is from this concrete hierarchy of knowledge that our present-day school system has sprung. As institutions of government have become freer of personal and despotic shackles, so the school has thrown off, one by one, inherited stultifying traditions.

The more it has thrown off, the more evident have become those tatters that are still to be shed. If the school keeps them, it will be as cerements. We are at the dawn now of an era in which that which shall evolve will be as different from your present institution as the butterfly which now is emerging from one of Peter's chrysalids is to the worm it has ceased to be. You can no more escape the law of progress that is metamorphosing you, sir, than could that wingless thing escape its evolve-

ment into a thing of beauty, a symbol of freedom and of unfettered joy.

Only, my dear schoolmaster, don't, in the meantime, confuse us all with hasty generalizations. Be sure what you mean, for instance, when you say you feel a thing is natural or unnatural. Because early reading is at present unusual amongst children, it is neither abnormal nor unnatural. The experience of parents where children have been early readers shows clearly how natural a manifestation of intelligence it is. It is by as natural a gift that a child sees word-symbols and reads, as that he hears word-symbols and talks. These adaptations to his environment are but varying forms of one idea, communication. So essentially are they one in principle that a lack of the faculty of speech debars nobody from sharing the thoughts of his fellows by means of printed symbols.

You refer me to authorities upon child psychology in behalf of your fear that the experience I plan for young children provides more for them than they are capable of assimilating. Has it ever occurred to you that the observations of psychologists as to how a child's capabilities act, and in what order, refer to development under what have been for ages repressive, artificial, unintelligent conditions in the home and in the school? Released from these, given mental breathing-space in entirely different educational environments, may not succeeding generations of children present mental reactions for which psychologists find precedents already in their observations of so-called supra-normal children? This is, at least, a matter for thought.

For my part, I love to measure all things by the ideal and work to that goal; by the positive, and not by that which negates it. Intuition and reason assure me that whatever enlightens, frees and rejoices, whether it be for child or man, is natural, good: whatever darkens, enslaves, stultifies, and represses the desire of man or child for enlightenment, freedom and joy is unnatural, or, as Peter says with Printonian finality, is *ungood*.

You have been very much akin in thought to the mother who said to me once: "I'd as soon give my baby roast pork to eat as let her play with those word-blocks of Peter's!"

I replied to her, "Madame, I believe that Peter, and your baby, too, will assimilate mental food, including the meanings of words, whether printed or spoken, to a degree commensurate with their experience and intelligence. If I gave my little boy the word *Sadducee* or the word *unconscionable* to play with, I should be even more ridiculous, and in a more hopeless state of incompetency than would you were you to give your tender little girl roast pork. Such words would be mental roast pork for Peter. But his present diet of words, whether spoken or printed, is as digestible to him as his modified milk, cream of wheat, and orange juice. He simply finds expressed in a different way on his word-blocks what he hears and expresses by word of mouth. As he grows to apprehend more things and to experience more conditions and relationships, his commensurate ability to apprehend the printed symbols of these things will be given an opportunity to operate."

"But," she argued, "won't he grow up bookish and unsociable? A child learns to read at the sacrifice of the development of other important faculties."

As I turn to your letter, I see that these are exactly your words, too. I wonder then, where you can produce data from amongst those who have been early readers to prove your argument. It is from such alone, of course, that authentic witness may be gleaned. Have you ever stopped to think whether it is reading or one's attitude toward it that would make one what you call *"bookish and unsociable"?* And are there no such children amongst the millions who have not learned early to read?

So far as Peter is concerned, the only noticeable difference between him and his fellows has been his larger vocabulary. I know there to be also a larger sense of values, deeper discrimination and power of analysis, but there have been so many childlike points of contact between him and his playmates that these things have not interfered with normal friendly relationships. He speaks a boy's language, and has the password of a childlike spirit, which entitles him to free *camaraderie* with children. Baseball, marbles, hide-and-seek, "cops and robbers,"

with torn clothes to mend and bloody noses to wash off, with complaints from nervous neighbors about "that boy of yours," are as much a part of our daily lot as falls to any other household.

Any child who becomes unsociable through reading, or any child, who, on the other hand, dislikes to read at all, is the victim of an error which has allowed him to lose reading as a tool, to mistake the means for the end. Or, by mistaken teaching, such a child has been urged to love books rather than the life, thought and activity which books illumine and help to explain.

Indubitably, to come coincidently into possession of both tools of intellectual communication releases a child to a fuller understanding and a deeper appreciation of his surroundings. It helps to form the habit of finding out for himself, thinking for himself, using for himself the faculties with which nature has provided him as tools for his own education. It whets his desire to know because it shortens the process of finding out.

Talking and reading interpret action, lift action to the plane where its moral and spiritual aspects can be discerned. And in addition to this, reading itself carries with it to the child-mind an impersonal value which divorces it from the coercive effect of the spoken word often so irksome to a child. A child will instinctively obey an impersonal request on a printed sign, addressed impersonally to many like himself, when he would balk at the voice of authority expressed in privacy to him alone. Reading thus stimulates independence and dependability, heightening a sense of social responsibility and giving a satisfying sense of sharing thought with large masses of fellow-beings.

Reading is introduced in your school from a mistaken standpoint, in its literary aspect rather than as a simple and practical tool of communication. This important fact colors reading as a "subject" throughout the curriculum. Reading should mean neither "lessons" to the child, nor "stories" nor exciting incursions into the realm of the imaginary. It should mean, first of all, immediate intelligence about his surroundings,—names, signs, signposts, directions, classifications, facts, explanations. It should mean only the recognition of printed words and their

relation to and bearings upon spoken words and actions. In this way, reading becomes truly inspirational, not didactic. When children are learning to talk we do not teach them elocution nor suddenly address them upon extraneous subjects, orate upon a lit-tle dog, or the pret-ty pus-sy, when their whole experience and desire, and ours too, are miles away from these standardized things. We do not teach them to talk out of books; then why teach them to read out of books?

As for "bookish" children, they are those who have been allowed for lack of other stimulus, to become tipped one-sidedly into a desire for dwelling in the feelings without the steadying element of real contacts and experiences.

These may love "stories" better than a good romp, a game of ball, or a trip to the woods. But children who, like Peter, have become readers as they became talkers, by the natural response of their social instincts to the habits and interests of those about them, are never bookish. What they read and when they read will be determined by their daily doings, by what comes before them to be explained, illumined or illustrated by the printed word as well as by speech.

And this is what would be the natural process in your school nursery. When I speak of Peter, it is merely to indicate what an observation of his development has suggested to me of the similar capabilities of all other normal children.

But the wholesome reactions which a young child will naturally make to widely varying stimuli take form in activities determined by his natural gifts. While all children in well-balanced environments will express themselves in activities of a more or less constructive character, this expression will always be diversified. Inventiveness and individuality should never be repressed as they are with you. Some want to build, to paint, to model, to draw. Others will give you reactions of a more dramatic nature, they will sing, act, dance. Some will, with "wordical" gifts, bring you stories, poetry and songs. Yet to all of these childlike responses a commensurate ability to read adds zest and insures intelligent development.

Not one of the things that Peter can do, drawing, painting, ball-playing, toy-making, map-making, song-making, story-writing, but has been stimulated and encouraged, enhanced and oft-times produced, by his ability to read. As the records I have given and will give you certainly show, this early ability to read has formed tastes and awakened interests in directions to which it is well-nigh impossible to lead the average school-boy of twice his age. This child is responsive to a wide variety of important elements in the world of science, art, industry and politics, the wonders and beauties of nature, to which the average child of high-school age has a closed mind. Closed, schoolmaster, because you do not give him a chance, from kindergarten to college, to form the habit of finding out for himself, thinking for himself, gauging his own capacities, and finding at hand means for satisfying his desire and need to express himself in ways that yield interest and inspiration.

And by thinking for himself I do not mean that his conclusions upon any subject need be mature experienced judgments. The process is, as it should be, a childlike gathering-in or garnering of impressions from many avenues, each avenue opened freely, unfenced by dogma, to lead on to new conclusions, broader ones. The moon does not remain a "daddy star." It becomes an old mountainous cavernous planet, tinier than the least of stars, and lit up by the sun. Years of experience and unfolding thought lie between these two concepts. And a similar unfoldment lies ahead for the child, and for us all, with regard to all objects and all relationships between persons and things that we perceive about us,—they change in significance and value as our experience develops. Allow the child to receive them thus; let him not be hedged about with preconceptions and static judgments. If you must fix his values for him, fix them not in matters of information, but in the unchanging spiritual facts of his environment,—love, expressed in sustenance and shelter; justice, expressed in law and order and government; harmony, expressed in health and beauty and grace; service, expressed in intelligent activity, with all the ramifica-

tions of communication as its tools; truth, expressed as a coherent principle of unity which veritably inheres in all ideal being.

The important thing from the viewpoint of the school is that the child shall have ability and opportunity to *express* his conclusion, no matter what it may be. The wisdom to correct and guide cannot be exercised intelligently in an atmosphere of repression. Repression and retardation come from the imposition upon the child of some dogmatic conclusion, *offered without appreciable proof* and when he has no interest in finding it out. That the moon, for instance, is different from what he believes it at any given time to be, is only your opportunity to provide the right means to stimulate him to some interest whereby he may attain a better concept. That may come about through a curiosity over the rotation of wagon wheels, or the ebb and flow of tides; it may come from his first gaze through a telescope, or, for all you may know, in his love for collecting bits of rock or mineral ore. Be sure you have abundant avenues of exploration for him to roam in. Be sure you open the gate wide for him when he is ready to enter on any new quest. Be sure you give him leave to stay long on his journey. For even if he go forth only to see what his Alley Taw is made of, he may end up on Arcturus or the Pleiades. "What? Is there copper on the sun? . . . How do you know? . . . By the spectroscope? What's *that?* . . . Let *me* see it!"

Are you going to say, "Oh no; you'll have to wait ten years, Bobby, till you are in college; or fifteen, till you go to Europe to study with a savant." Are you going to tear your hair and wish you had let him sooner believe that the sun and moon are made of green cheese than to give yourself all this trouble? Or are you simply going to take him with his fellows, then and there, upstairs, to the laboratory Peter has built for you, and patiently, brilliantly, eagerly, yourself, *let* him see!

The civilization of Printon has reached its present high state in our home, because in allowing it to unfold for Peter as a replica of the world about him, it enlarged and developed and progressed under his hand, from year to year, just as did

the real world to his intelligence, and we never once interfered with his concept of that world as a place where at least he was *free* to develop his interests under adult protection and guidance, and freely did so. It is simply a larger replica of this play-world of his that he has, out of the largesse of his concept of a child's *right,* sketched for you in his "good place for children to work and play and learn in." Don't be afraid that they will therein learn too much. All of the sunlight is in the heavens for the tender seedling, yet it takes only what it needs; the dew wets the earth above it, yet it is not drowned, but absorbs only what is necessary for its subsistence.

As sunlight and dew are to the floweret, unstinted in measure, so let opportunities for intelligent comprehension of his surroundings be in every place where there is a child.

XII

Wherein is shown how by guiding a child's natural interests, he enters into that heritage whereby he "begins to learn everything the moment he begins to learn anything."

Dear Schoolmaster:

I was so happy to have your letter, telling of your decision to begin to make for your little girl the same kind of word-toys we used for Peter. I know how little time you must have to do that, so I am going to send Peter to your house in the morning with the box containing his word-blocks. Since most of them are the names of simple household objects your little girl must already be familiar with, and of simple "doing-words" she understands, it will be some time before you will need to make more. The box, you will see, is made especially to form a sort of index for its movable vocabulary. Its twenty-six compartments, with an extra one for numerals, were Peter's first introduction to the alphabet in its right sequence.

You are not going to be sorry to have taken this step and the subsequent ones to which it will logically lead. Such a practical application of reading to a child's growing social needs and interests becomes simply one end of the chain by which he and the world about him establish pleasant communication with each other. Literature itself,—his gradual turning to poetry, fable and story for enjoyment,—becomes simply one of the interests which that great world has to offer. It is the silent side of that communication with the imaginative world which he has already established on the oral side in story-telling and social games. Yes, you are quite right in your assumption that I stress the social aspect of reading, rather than the literary aspect, for elementary education. To establish reading first as a tool of communication, in the same perfectly natural way that talking is established, is to give it its logical place in a child's development. Reading becomes thus a positive tool of *self-education*, for the child will turn to the printed word to satisfy his query as naturally as he now turns to you for verbal explanation and enlightenment.

You ask me to tell you how I "managed with the subject of arithmetic."

Of course, you know by this time that I've never thought of arithmetic as a "subject" at all; we've never so much as mentioned the word in connection with what Peter was constantly "finding out" about number, and geometric relations.

I can scarcely separate the wordical interest from the number interest in Peter's experience, or from the art interest, or from any other of the various elements in a child's development. To me their unfoldment is synchronous. I look upon elementary education as the unfoldment and development of a child's interest in Words, Number, Color, Form, Rhythm, Actions, Properties, Relations (space-relations, time-relations, etc., as well as human and social relations); it is not possible for me to accept it as formal instruction in reading, writing, geography, etc., which have no natural relation to a living, growing, developing intelligence called a child. To give him those, which are mechanical instruments alone, is like giving a builder tools but no wood to build with, no space to work in nor job on which to begin.

From the very beginning, along with Words, Number was a tool of development in Peter's life. Just as through word-toys we acquainted him with the printed symbols for each object about him, so he was aided to obtain command over the symbols indicative of number-relations, of measurement, of weight, of part, of whole, of series, of division, of multiplication. His toys included any number of objects the handling of which would bring into play, and give him control over, his own inborn faculties for organizing, classifying, analyzing, computing, or exercising any other faculty of which number is the instrument.

These faculties were normally present, and it was our part to provide suitable media to bring them into action. Play with number symbols did not mean the ultimate development of a mathematical proficiency alone; it meant to me the development of present mental faculties, of ability to order, arrange, analyze, no matter whether the problem presented was one involving an abstract question of arithmetic or a concrete question of

human behavior. Play with number and with symbols of metrology brings out concepts of exactness, law, fairness, balance, that can scarcely be secured in any other way. De Quincey pointed out the ultimate metaphysical basis of mathematics. I don't say that my conviction of the value of number-play in a young child's mental development is altogether based on this exact, scientific metaphysical nature of mathematics, but I do know that in Peter's case, the mental traits exercised by much number-play have distinctly contributed to the rounding-out of every other kind of activity he has attempted. I think number is the only school subject in regard to which this transfer of faculty holds true, and therefore the development of a number and metrological interest in children is a primary condition to their scientific grasp and most intelligent use of whatever else they may learn. The trouble is, however, that what the schools now have to give is not a science of number, any more than are five-finger exercises the science of music. The present imposed system called arithmetic is extraneous to natural interest, and oblique to logical mental development.

Tools for weighing, measuring, computing, for attaining concepts of exactness and standards of comparison were amongst Peter's early toys, and are available for use in any nursery. The earliest of them were the simple Froebel gifts used by kindergartners, especially such as could be used for developing appreciation of form and quantity, color and rhythm. As this development was a positively synchronous one, in answering your query as to how we "managed with the subject of arithmetic," I shall have to carry you through the entire early experience in which Peter's number interest was interwoven with practically everything he undertook.

In the very beginning, he played with single woolen balls knitted of the primary colors, and soon we added one each of orange, green and violet. After that, none of his number toys were given to him in single colors; these six colors were represented in large quantities in all such early toys, and added hugely to his interest in his play with them. The little sticks, ranging in length from one to six inches, he would separate into

color groups, and the names of the colors were, as I have told you, amongst his first read or spoken words. A large abacus and a peg-board were used to marshall the differently-colored pegs or balls in long rows. (There was always for some reason, —whether aversion or predilection, we knew not,—a dearth of violet pegs or sticks or balls, because he would persist in hiding or hoarding those of this color. It didn't interfere in any way with our object, however, because he named the color promptly wherever he saw it, and was always eager, as soon as he could crawl up and down the garden steps, to be out on the grass, looking for the sweet-smelling objects with which he associated it, the short-stemmed "vi's" that grew sparsely amongst the green, and which he would still find when none else of us could spot another.)

Of the one-inch cubes, spheres, cylinders, for stringing, he had a large boxful, and as early as his eleventh month, we observed how discrimination between sizes and forms had developed. We saw him then take out and place all of his littlest balls side by side in a particular spot, after having first put them into a big box where his large sphere, cube, plinth, etc., were kept. A parallel rhythmic and number sense must have been steadily growing during all of his second year, and at nineteen months he was found stringing balls, five yellow, five red, and had just begun on blue. As he was seen to reject a red one at this point, he must definitely have selected his colors and determined their rhythmic sequence in groups of five,—had his idea clear; in other words, was thinking purposively.

Amongst his word-blocks was but one series of numerals, from 0 to 9, and while we had made no especial effort to connect these symbols with appropriate number groups, a pack of playing-cards, a very attractive treasure in the play-place, did the work for us. With their grouped spots up to 10, and identifying figures on each card, we considered them a most valuable number toy,—perhaps as much so as the little sticks. We used to sit with him in his "pen" and let him watch our own play with these last,—never a watcher for long, however, because he was so keen to grasp what we were after that no sooner, for instance,

would I take a six-inch green stick and begin to place against it, one by one, little green one-inch sticks, than he would have for me, clutched in a tiny fist, the fifth and sixth picked out to place beside my first four. Then we'd take the same-sized stick and measure three of the little two-inch sticks up against it, or two of the three-inch ones. And so on, through the series of lengths,—all this very gradually, with often many days intervening between one playtime and another, for there was no thought of formality in the little "lessons." Peter made his own variations on these games, both as to color and order and arrangement, which showed us how they interested him,—which was a blessing, too, since he could so amuse himself whilst I was busy with a large share of household duties.

Counting itself had begun at this time, from his fifteenth to nineteenth month, though no further than "mun, two, bee, baw," but we made no attempt to introduce measuring, being content to let the concepts of even and equal divisions of length and bulk take root as they were doing in his play with the sticks, the "nest of boxes," the fitting of variously-shaped cardboards into appropriate insets, and of lids onto their proper pots, etc. The naming of shapes linked itself naturally with the need for orderliness in the play-place; when the wooden-egg, the ball, a cylindrical power-box and a wooden spheroid needed a resting-place, they might be put into a box marked ROUND. As a matter of fact, before any such step was taken, Peter brought us these things one by one, in succession, one day when he was sixteen months old, trying to say "round." The appreciation of rhythm was early noticeable; at eight months he imitated correctly the rhythmic series, *tap, tap, tap-tap-tap,* and a love for and delight in metric expression has colored his whole childhood, all the way from "Dis wittle pig" going to market, up to "Sennacherib," the martial lilt of which we hear now nightly, at teeth-cleaning time. This hour he selects (doubtless to lessen the pangs of irksome duty) for chanting of all sorts.

I like so much to dwell on the voluntary play-experiences of Peter's babyhood, because they are so different, so lively, meaningful and useful in contrast with the responses made by other

little babies. These others, sir, are potentially just as alert, never doubt it, but they receive neither help nor encouragement from those about them in their positive ability to gain as happy an experience as Peter's.

Naturally with the ability to use his legs rapidly and with assurance, came more varied experiences than those he could have in the "pen." But the seeds laid there, as I wish they could be laid in every other nursery, were sprouting and blossoming profusely. Besides all the signs and directions to be observed in the streets when one went a-walking, there were numbers and forms and colors out there to be recognized, named and commented upon. He taught himself that the Roman V on the State House clock was the same as the 5 on the clock at home. He found that the fascinating large numbers on automobile licenses are "hundweds" or "fousands," and that the edges of tires formed "concentwing" circles; that the paving blocks on which he walked were either squares or "noblongs" different in size alone from his toy ones at home. He discovered that the dome of the church was "half an ovoid" (it was *not* a hemisphere, sir!) that the steeple was a tall "pywamid," but that the gables on roofs were "low pywamids."

He knew just which of his stone blocks to use then for the building of perfect edifices when he was at home, and what with this zeal for construction, the place became, before he was two-and-a-half, one series, from room to room, of crude bridges, tunnels, stables, garages, depots, gates, towers, trains. At twenty-six months, from familiarity with his subject, due to prolonged travelling, his trains included not only passenger coaches and engines, but baggage-cars, cabooses, freight-cars, tenders, steps and cattle-cars. However much alike these might seem to the idle eye, inspection never failed to reveal an identifying element in each; vertical lines drawn down the sides of a wooden block were sufficient to simulate the breathing-holes of cattle-cars, and a square knobby block on top of a "noblong" revealed the caboose to any understanding heart.

(Although a better ability in construction has come naturally with larger growth, I see that Peter is still, at times, content

to touch the high spots alone. This evening when I asked him whyever in the world he had painted those two bright red circular discs on the tips of his shoes, he said anxiously, "Please don't rub them off! They're my headlights when I play I'm an engine!")

He began to write figures on the typewriter before he was three, and great strides were made in number during that year, beginning with mental adding and subtracting within the group, 1, 2, 3, 4, shortly after his birthday, to addition of tens within nine groups of two figures each:

1	2	3	4	5	6	7	8	9
9	8	7	6	5	4	3	2	1
—	—	—	—	—	—	—	—	—

which he arranged with his Flinch cards. These particular cards were very useful to us in playing number games with Peter, and I remember that he himself laid the correct numbers out on the floor in a circle one day to form a clock, with two long Tinker Toy sticks for hands. He had learned to play cassino with the playing-cards,—in fact, that was the way he learned to add,—but one day at the end of his third year, I suggested that we play cassino with the sticks. Without any explanation, I dealt to him four sticks of different lengths, four to the table, and four to myself, as we do with the cards. He fell in with the idea at once, and it ended in a *coup* for him, when after placing a six- a three- a two- and a one-inch stick side by side to build 12, he "took" them with his ruler!

With such beginnings, it was obvious that Peter was teaching himself "arithmetic" as he went along. To show you, also, how diversely a number or an order interest will operate, I am just reminded that after this game of cassino with sticks, he himself suggested that we play cassino with colored papers, evidently with the idea of matching them, and of "taking" a red and blue with a violet, or a yellow and blue with a green. You can see how this color play would so induce acute discrimination as to have made him quite positive at the age of four that the little stream which rippled along nearby to our cottage was not a

greyish brown, as I believed, but was truly a "bwownish *gway*"; or, now, that the color of the sky at certain twilights in this city-place is that of the bluebird's wing. It has been responsible, too, for the deft and delightful blendings of color you admired so much on his painted bowls and boxes the other day.

As for form, the highly-developed motifs he uses in his drawings of shields and dragons, heraldic insignia, rug and wall-paper designs, indications of an unusual appreciation of line and balance, are the natural outcome of that interest aroused in his babyhood by the geometric toys he played with,—his cubes, spheres, rectangles, etc.

To return, for a few moments more, to that earlier play. In the "pen," he used the ruler, yardstick and tape-measure for toys, measuring his dolls up against the wall, as we measured him. Seeing our use of the calendar daily, he himself must have one to "wead." Later, we bought him a weighing-machine with graded weights, to place amongst his toys. He knew the uses of thermometers or pedometers by the time he was four or five,—they were simply things that measured heat or movement.

Instruments of measurement were as common in his experience as utensils for cooking, and there was no valid reason why they shouldn't be. He was allowed to use the kitchen-measures for liquids, etc. Dry measure, liquid measure, long measure and avoirdupois tables were thus gradually learned as matters of course, not as artificial impositions. In time, too, it was quite natural that in his play with the inch cubes and little parquetry squares, square measure and cubic measure should become a matter of interest and easily assimilated. The extent to which he was gaining this sense of each thing being part of some larger whole, may be gauged by this question on his fourth birthday. He had been told it would be 365 days before he would have another birthday, and said thoughtfully: "How many years are there? . . . How many years are there in a *whole lot* of years?" It was then the moment for us, as you see, to build up with him a table of time, from the sixty seconds

of a known minute to the unexperienced reaches of decades and centuries.

The love of counting and ordering led, in this and other ways, to the making of original tables. Progress was unlabored and gradual, and went on with a sense of constant "discovery" on the child's own part, typified by the delight with which I remember his announcing to me,—he was five years old then,—"Why, two thousand is the same as twenty hundred!"

The three lines of railway trains running along the floor, led him unprompted to counting by three's, and the making of other multiplication tables culminated in a home-made game that we call multiplication-lotto.

Railway trains, of which there were so many at times, and moving in every conceivable direction about the house, naturally had to go *somewhere,* and obviously along routes outlined upon a map, just as real trains do. The ensuing collection of time-tables, maps and jig-saw geography puzzles were Peter's first toys symbolic of geographic space-relations.

That there were normal interests of all other kinds you may be sure, but what he had learned through one interest always served to enliven another. The railways were a common basis of co-ordination for many subjects, but you will find the faculty of comparison ready to work anywhere provided you have given your child a rich fund of apperceptions upon which to draw. When Peter, for instance, was making "mudge" one day in the yard (a word he coined, sir, from *mud* and *fudge*) he called out that his puddle was "just the shape of America." At about this time, too, I remember his casually naming those states of the Union which resembled in contour the slice of bread he was eating, and which changed its geographical shape as he bit pieces of it off.

Six months later he went to kindergarten and since that time, his indoor kindergarten experience has been varied by outdoor afternoon group-play under skilled supervision. Very much of his activity has been thus directed to social ends, especially in

those things wherein his own interests were met by an answering interest on the part of his playmates. These have reached their best social expression through the medium of a weekly newspaper, and by all the interesting activities connected with its composition and circulation, and by the writing and staging of his play for the group, of which you already know. The building of railway systems with contrivances for signals and switches has been another occupation in which his companions have joined, and he also formed a "company" amongst them for the discovery and numeration of automobiles bearing licenses of foreign states or countries, which developed the geography interest considerably.

These social projects have scarcely kept pace, however, with the rapid advancement in those interests he has been obliged to pursue by himself or in conjunction with older companions, and by means of which the two short years have brought him to the point where you find him able to go into your junior high school classes.

The large variety of these pursuits one can only appreciate by going over what he calls his "papers," and others rescued by us from the waste-basket from time to time, some only cryptic signs, but of precious value to us in determining what new aids to his development we could supply.

To classify them under specific headings is, for the most part, impossible, because geography, history, art, arithmetic, mingle in many and are reflected no doubt by all. To me, those projects that take "wordical" expression are perhaps the most appealing, but no doubt I should find them less so without the accompaniments in color that enrich their imagery. Others seem more impressed with the fund of knowledge manifested in the various lists that Peter keeps; whilst his father takes delight in the exhibits showing mathematical acumen.

You can form your own judgments and weigh at leisure the "enlivenment of the learning process" evidenced by the following illustrations, culled at random from a huge batch of my "treasures."

Here is a bit of original imagery for you, from amongst those on top,—his newest contributions to what I am tempted, in my delight, to proudly call *Printoniana.*

"The Terror lay in Bedford Port,—
The terror of all that sort
Of ships
That flash out, from their long thin hips,
Death."

Bedford Port, dear sir, is under the dining-room window, hard by the north wall of our apartment, along which, under the cabinet, runs the Bedford River. *The Terror* is a ship fashioned of wooden blocks and a discarded bed-slat, of tinker-toy materials and steel bits from a "meccano" outfit. She flies a flag of cardboard crayonned crudely, but beautiful to the eyes of its maker. The Great War brought this dreadnought into the home, and no love of peace in our hearts was able to keep it out; this, and numbers of fierce-looking constructions, screwed together of meccano steel bits, on rickety wheels, and taken for long parades down the hall, with much martial chanting. "Terrificars," Peter calls them, and their weird metal bodies, were their intent itself less aggressive, would be sufficient to make them formidable. Of *The Terror* itself he has homerically sung:

"She's well-known for strongety in ships,"

and I have no doubt the above strident poem was written to prove it.

Here are some lovely songs "made long ago," he says, and sung by the people of his imaginary country, but we knew nothing of them until after a happy morning over a year ago, at a kindergarten, where Miss Alys Bentley played for the little children to dance. They did not dance about these things of which Peter's songs tell, but the spirit of their activity caught him and he expressed it in these vivid ways. I give you two of the poems:

THE SONG OF THE MONTHS

O Spring and Summer, O Spring and Summer,
With all the green things!
O Spring, O Spring, with all the blossoming flowers!
O Spring, O Spring, with all the blossoming flowers!

O Autumn, O Autumn, with the golden wheat!
O Autumn, O Autumn, with the golden wheat!
O October, O October, the month of nuts!
O October, O October, the month of nuts!

O the white months, O the white months!
Winter, winter, winter, winter,
O the white months!

SONG OF THE OCEAN

O the ocean, O the ocean,
And O, the little brooks!
O the ocean, O the ocean,
The rivers fill it high.

O the boats, O the boats,
All afloat on the ocean,
O the boats, O the boats,
All afloat on the ocean,
Ocean, ocean, ocean.

Prose is represented in various stages of development. Before he could use the typewriter himself, he would dictate to us stories, for the most part historic in character, about this great country of his which was spreading itself over the floors of our house. Inventiveness led him to become that same traveller and explorer as Columbus or Magellan. His histories reflect not alone the adventures of discovery about which he read but throughout them we find him putting into the thoughts and acts of various imaginary characters, his own ideals as vicarious governor, builder, warrior, poet. These tales began at the age of four, to five, as follows:

How It Was Discovered

However, there happened in Spain a young Spaniard at the age of twenty-four, and his name was Harry Joots. And so he discovered Jootstown, and this is about it. . . . And he sailed till he got to the continent that he thought was Asia. Here he named his state Joots, but he had to think out a name for the capital. So he said, "Why not I call this state Jootstown?"

The Streets of Jootstown

Jootstown is divided into four parts; one part is the capital. That is the sitting-room. . . . The other part in which Cat lives, is called Finn Avenue, which is the dining-room. The other part which is mimsey's bedroom, is the Seashore, part of it is the sea, and part of it is the shore. On the sea there's a great bridge, and that leads to the towers of Central Beach, as they are called. Those are the posts of my bed. It is now used to put a danger sign on, because it is dangerous for people to fall off. And the other part is the land. . . .

> Werry-a-wither, out of reach
> Way up on the towers
> Of Central Beach.

Through the following three or four years, this country grew with Peter's growing knowledge of the real world, so that it came to possess "everything a real country has," railways, docks, tunnels, policemen, expressmen, with swimming and advertising, fishing and importing, engineering and the care of children, all in a more or less natural adjustment, all managed with regularity, above all, for the common weal, and with exact, if peremptory justice. The histories abound with references of this kind:

> Laws, charters, laws of the treasury, laws of votes and laws for the good of the people and kingdom, were very common.

Here, reflecting the geography interest, is a map of this land, done in colors, crudely enough, but with everything on it to show its completeness, or rather, to show Peter's full concept of productivity. The Commercial Directions, with their color key, show that the maps in the World Atlas have not been pored over in vain. All grains and all minerals are therein to be found, with sugar and cotton, and even indigo; with lumber, dairy produce, and great fishing grounds for mackerel, cod, salmon and halibut. Climatic laws alone are set aside, and I have no doubt this was due, in some canny way, to the inventive genius of these wise people as much as to Peter's desire to leave nothing valuable out of his El Dorado. A written description of some of the things on this map shows that he regarded deltas, lighthouses and inland seas as some of its important features.

Inventiveness is shown to be rife amongst these people. In Chapter II of a later History we read:

> THE CALENDAR CLOCK
>
> In 1876 A. D. a young man, named Harry B. Milorn thought "Well, can't there be some sort of calendar that you don't have to change every blooming morning." Now, of course, he had seen a clock. Almost everybody has. He knew, as probably every person in the world knows, that at midnight the clock strikes twelve times. *'So he set himself to thinking* (the italics are mine, schoolmaster) and presently he invented a calender clock, the obstruction of which was the following: It was an electric clock, and it was so arranged that every time the clock struck twelve the calendar, which was nearby, changed by means of electricity. It was very nice, and the very first company he offered it to bought it, and soon many more of the kind were being sold.

Crowning of Brutus *Crowning of Brutus* *Death of Brutus* (*Sometimes called Mirror of Brutus*) *Death of Godfrey* *Grave of Brutus*

SOME MEMORABILIA OF PRINTON

Preserved (in the imagination of the little boy who drew and painted them) "and lit at times by the people of Printon to honor the memory of heroes."

When Peter was about six, he drew on his blackboard in colored chalks one day a series of candelabra, which were kept in the great halls and cathedrals of his country to commemorate its heroes. A little later, these drawings were copied by him in water-colors and crayons. I am sending you some. True feeling is in every line. Each is like a little song in color.

On a tray, he painted for me a dragon and the shield of the knight who slew it, with borderings of color arranged after a definite order. In a number of his painted things color and numerical sequence blend in a systematic relationship. This is quite a practical affair with him, not having that same quality which one perceives in the poetry and beauty of his candelabra, or his discernment of impalpable likenesses such as this: "... You know, some words almost look like the things they mean, don't they? ... They give that *impression.*" (Here he turned to a list he had just been printing of flowers we have seen this fall) "TALL BLAZING STAR. ... See that TALL and BLAZING ... with that Z. ... ! And BLUE ... it almost seems to shade into the color!"

It is in pondering, (having leisure to ponder, schoolmaster), over such perceptions that we allow our children to awaken in themselves that sweet, mild contemplative spirit in which man gradually perceives his oneness with the good, the true and the ever-beautiful. Nothing more precious than this, save the desire that all may share its grace, can education give to us.

Impractical, no; for if the means are at hand, immediate expression can be given to such impulses as are aroused, and the intangible things of spirit be mirrored in some gracious line, some blending of color, some useful intention expressed in a tool fashioned, some deed of generosity, gentleness, fearlessness, some social service planned. If your child dwells in the feelings without intelligence, as George Meredith puts it, and becomes an idler, a dreamer, a sentimentalist, it is because you have provided for him no outlet in an activity where his thoughts may be moulded into intention, and intention into fruitfulness. It doesn't at all matter that to you or to me the creations of our children may be of no particular use. They

are on a different plane of experience, where what we call play or pastime, to them is *work* and *discovery*. It is by their progress in that plane of experience that they develop power to cope with our larger problems in discovery and work. They cannot develop this power, which is mental, wrought out in the exercise of mental faculties, and not in the mastering of mere information, unless they are allowed freedom and opportunity to observe, investigate, invent; or, as Peter has it, "set themselves to thinking."

In a natural environment, education is not all given in one key. One can change the key far oftener than the theme, enlivening the theme with each new change,—just as musicians do. —And talking of music, although Peter is by no means what is called a "musical" child, habits of thought engendered by his number play, have lately induced him to strike out for himself into fields of composition, during his first year of formal instruction in the science of music. Undeterred by ignorance of form or technique, but stirred by the histories of great musicians we have gotten for him to read, he has made out a long list of "Opuses" to compose, with their several keys selected, and their dedications determined upon. Four or five of these have actually materialized. The first of them is a descriptive piece, "A Dog Dance, key of C#; Dedicated to my Aunt's Little Dog," and is a faithful and quite convincing attempt at musical portraiture. Opus 2 is "Summertime, dedicated to My Little Cousins," and is correct enough notation, but quite formless.

History, geography, handicrafts, behavior, nature-study, literature, and many other subject-studies are represented by the following selected "papers," which I shall do no more than briefly list:

Time tables originated for his own railway system; schedules, of course, exact, and used with a time-piece.

Score-card for original Target Game made with compass and colored crayons.

List of kings, events, geneologies, acquisitions and other

historical data gathered while reading through the 60 volumes of The World's History.

Memo of games of "buzz," in which ability to multiply quickly by 3, 5, or 7 is needful.

Multiplication on scrap of paper to show how many kisses he would give his mother in a century if he gave her one every second.

List of Roman emperors and "what they ruled over."

Geneological tree made from memory, showing the line of descent from Edward III; this to illustrate to a father and mother who had guiltily lost touch with this important question, what was the domestic trouble which led to the Wars of the Roses.

Various "families" of fractions turned into decimals, which is, says Peter, such "fun" to do.

Many pages of parsing, purely voluntary, also for "fun."

Various secret ciphers.

Memo for Dad, giving prices of screws, nuts, bolts, hole-strips, angles, etc. needed to make a new automobile out of meccano materials. (Amount, 49 cts.)

29 columns of Roman numerals, made painstakingly in black crayon, from I to CDXXXVII

Table, showing weights of water and various metals.

Table, showing weights of various toys.

Bulky notes on the automobiles sighted from various states of the Union.

Table, entitled "The Race," showing the percentages, good and bad, in a contest between himself and two other children for a prize for good table manners.

Copious data gathered from the Scientific American Reference Book, on the subject of industrial products.

Lists, alphabetically arranged, of famous characters, gathered in preparation for the family games I have elsewhere described (Letter X). I will quote a few from the E's, which happen to be on top of the pile, to give you an idea of the range of information which freedom has allowed Peter to explore:

Eric the Red; John Ericson; Emerson; Count Egbert of Paris; Edgar (King Lear); Ezra the prophet; Ethelred (king); Duke of Exeter (Henry 6th); Esau; Eros; King Emmanuel; Eurydice (wife of Orpheus); Mary Baker Eddy; Enobarbus (Ant. and Cleo.); Exton (King Rich. 2); Jack Enright (Yankee pitcher); Billy Evans (umpire); Evans (Indian 3rd base); Escanes (Pericles, Prince of Tyre).

The X's are quite as interesting, though of necessity a less democratic company.

Dozens of lists of the great natural geographical features to be found in the world; mountains, classified according to their height; rivers, according to their length; cities according to their populations; agricultural areas, according to their productivity.

Many sheets containing classifications of wild animals, with their scientific names, arranged in their proper families. This huge piece of work was undertaken in preparation for an especial visit to the Zoo. We see scrawled in wobbly script beneath "Felis Pardalis, an ocelot," that he was "Lovely"; or that Ursus Horribilus Alascensis" was "Walking up and down (Frightful Smell)"; and that "Ursus Americanus" was "Having a Good Time: Scares a Rat."

Several pages of the dictionary of Peter's imaginary country, a discussion of which would require a letter all to itself. Some of these piquant and pungent additions to the language have been instantly adopted by the family. I cite merely "Pestimist," the latest addition, only to wonder how we ever before got along without it. It's the product of a period of revolt by Peter against our bothersome fear that he was not careful enough in crossing the streets.

His personal account, showing how much is due to him for dish-drying, dusting, errands, etc., (Daily wages, 5 cts.) and how much he himself is to pay back to the common till for spilling things, leaving clothes turned wrong-side-out at night, etc.

Here are lists of his foreign coins and data about the trolley lines of the city. Here are figures gathered by a long patient search through indexes of forty volumes of Shakespeare to find out in numerical order those characters which speak the greatest number of lines. This statistical bent has not interfered with an enjoyment of the dramas themselves, especially the historical ones, parts of which he has memorized. Only recently he shrewdly advised me, since he knows I do not care for sanguinary subjects, to read Pericles, "the most unbloodless of Shakespeare's plays," and his own favorite.

Alongside of these literary matters, I find much information scribbled down about baseball,—line-ups, score-cards and records galore of the glorious doings of his heroes of the diamond.

Some one, seeing this mass of material on Peter's shelves of the desk, said to me: "But when does he do his lessons? . . . And what about discipline?"

Discipline,—yes, and lessons, too,—grow out of the soul itself when it is unfolding in joyous activity. Discipline comes from the need of harmoniously carrying through what one has begun, because it is so interesting (or, as Peter says, so *important*) to do it. Lessons are only valuable when they are things learned in the course of carrying out an idea.

To one who had not sensed from the beginning what the fruitage must inevitably be, it would indeed seem a far cry from such homely things as kisses, or such pastimes as baseball, to arithmetic; or from license numbers to density of world population, agricultural conditions and the status of farm laborers; from a toy-engine to governments; or from a safety-match to the lumber industry. But it is with just such matter-of-fact starting-points, connected with real life, that Peter (and why not any and every child?) has come happily along to the place to which most fourteen-year-old children have crept "like a snail unwillingly."

"I should think it would make you nervous to have to clear up so much!" said the visitor I have just quoted.

It was plain to me that she objected to the temporary disar-

rangement of my living-room, to the toy-theatre under the table, and the breastworks Peter has left in the wicker chair he uses for a fort. I could only tell her of my own heartfelt wish that I could find a school-group in a *children's building* where my little boy, with many others, might play out his projects as freely as he could do in his own home. Failing to find such an environment for him elsewhere, what moral right have I to interfere with his ardent energy and creative vigor? Children are people, too. If we follow the word of Froebel, who says, "Come, let us live with them," it surely means that we must make a place for them, too, in our own interests. It is no artificial, tolerating attitude that Froebel demands of us. Indeed, it is necessary, in order not to give up our own freedom, to let our children *live with us,* too. We shall refine ourselves in the process, bring ourselves nearer to the purity they retain from whence they come

> "Not in entire forgetfulness,
> Nor yet in utter nakedness,
> But trailing clouds of glory . . . "

In exchange for what Peter has given us in this priceless companionship, it is a small thing that we should be always glad in his play. It does not seem so absurd that I should make chocolate cakes today just because it is the birthday of Mr. Tyrus Cobb, the Georgia Peach; nor that Dad, on this most sweltering of Sundays, should chop ice and churn the freezer so that there may be a dessert fit for the celebration. It is a fair exchange in my eyes since he went eagerly with me last year to see *The Trojan Women* at the Stadium, that this spring I should go with him to root for the Phillies. And that, since I know he loves the noble *Sennacherib* of Byron, I can enjoy just as keenly as he the fervent lines of the *Cub Fan's Dream,* from the *Sportlight,* which he sings at breakfast:

> "I seemed to see Joe Tinker make
> An old-time Tinker spear,
> And hear the bleachers barking
> In the shaking umpire's ear.

And like a dream of heaven
Where the feathered angels sing,
I hear the shoots of Brownie
Hit the mitt of Johnny Kling."

And fair, too, since he goes willingly to the art museum, picking out from amongst the statuary and paintings those gods, goddesses, heroes and great characters he knows and loves, that I should hang upon the wall, in the company of Whistler and Millet, a life-size head of that peerless one, the king of pitchers, Grover Cleveland Alexander; should step carefully over the untidy Terrificars parading down the hall today, and endure the fortifications on the furniture. Fairest of all, perhaps, that I should strive to master the mysterious lingo of the diamond, to learn diligently the difference between a bunt and a bush-leaguer, a double-header and a southpaw, since, dug out in his eager readings, from the voluminous notes in Knight's Shakespeare, my little boy has found for me the name, *Alder liefest,** by which I think no other mother in the whole wide world is called.

In such a way, sir, making on the one hand a place for children in a world built up for adults, and on the other hand, putting aside the barriers behind which childhood has been starved and stunted for lack of proper freedom, we are coming to see the truth of that which I have quoted before: "When we shall have adopted a thoroughly rational pedagogy, the child will begin to learn everything the moment he begins to learn anything."

* A Saxon compound, meaning *Dearest of All.*

XIII

Which foretells, briefly, how that which we build as an inspiring workshop for our children may become a temple for ourselves.

Dear Schoolmaster,

You are taking a wonderful step, and I am so proud of you! The neighborhood-meeting you have planned, especially since you are winning your Parent-Teacher Association to a promise of whole-hearted co-operation, is, I am certain, going to establish a precedent that others must irresistibly follow.

I have felt, for a long time, that you would ultimately do something like this if I kept on sending you these Letters, but I thought you would hesitate for months and months, perhaps years, because school-people move so lingeringly! You have upset my *un*expectations completely, as Peter might say.

The fact that you have, during the few years of your tenure as principal, won the support and confidence of parents for so many of your minor reforms in the school, is going to make it easier for you to meet, with their backing, the opposition you will, of course, receive from official circles, toward the program of reconstruction you have decided to present.

Indeed, you may be sure of my willingness to send you the tentative plan for which you ask, to help you satisfy the sceptical that the "impractical aspects" of these theories will yield to an orderly method of applying them.

I agree with you that order is a paramount necessity, but I do not see that education need sacrifice any other desirable element of development,—such as the child's instincts for activity and manipulation, for instance,—in order to maintain it. Our adult socio-civic processes allow us individual freedom within the limits of organization, conditions to which it is evident that children are not unamenable. If we put ourselves, for a moment, in their place, and thus realize how great an imposition they now labor under, we shall begin to focus less on the obstacles in the way of a consistent training for intelligent citizenship, and more on the means for attaining it. This affirmative attitude is what Peter's Printonians call the *actual,*

(derived, he says, from the verb *to act*) and meaning "a going on, a doing." It is precisely the opposite of the inertia which springs from fear of upsetting traditional practice, fear of change, a too puny faith in the power of right effort.

Captains of industry are willing to use the services of efficiency engineers in regulating the movements of men in foundry, factory or mill to secure the most economic adjustment between space, numbers, purpose and time. The same principles will operate in problems of group-training in schools, and there are, no doubt, experts who would whole-heartedly co-operate with you to this end.

What I shall give you is, unpretentiously, a Mother's Program of Public School Education. It may not meet anywhere the precedents in administration or method laid down through legislation, politics or pedagogy. I am not, as you know, a student of these, and can speak as mother and citizen only, proceeding simply upon those concepts of order, efficiency, breadth and social urgency which I conceive it to be within the scope of education primarily to unfold.

For one thing I pray you, do not lose the spirit of what these Letters have suggested, in the formal statement of plan and process you now wish me to unfold. Do not plunge in thought from one accepted system of didactics (your present program) to a fancied other (which mine is not intended to be). Education itself is a science, of which we can do no more, with positiveness, than state the principles when we apprehend them. The application of this science, these principles, will vary with the needs of the time and of the individual. A program may vary in consonance with this ideal, but a system cannot. I have all along simply wished ardently to open your thought wide to a means of escape from the fossilizing features of accepted pedagogy and their consequent meretricious influence upon our social concepts; not to fashion new air-tight casks in which you may preserve others.

Recognize that the school, the custodian of civilizing factors, must supply some better basis than subject-teaching for the establishment of harmonious social, economic, and industrial re-

lations among men. Recognize that this basis, to be dependable, must inhere, as suggested in my Chart, in the principles underlying life itself and natural law as reflected in what we call civilization. Accept your mission for the broad, gracious, imperative task it really is; it is bigger than you or me, but it needs us both by the thousands as agents in a vast redemptive effort. Childhood and an awakening world of disillusioned peoples demand of you better ideals, and their practical application, and it is this that motherhood and a high sense of democracy move me to urge upon you. Read, since you have asked for it, the program that follows; then sit down together with your teachers, and with the parents of your neighborhood, and devise one for yourselves.

. . . . . .

I wonder if you see, as I, the significance of this forward action of yours! My heart is full of gladness as I contemplate the vista of possibilities you have opened! I am not thinking of children alone.

The child's need is to gain competency for the life tasks that lie before him. The adult's need, less compelling, yet in a measure more immediate, will disclose itself as you hold forth to him this wand of Opportunity.

Somewhere back along the road of retrospect which your open gates will illumine, he will reveal stumped and dwarfed desires we would prune, revive and daily water. There are barriers which stupidity has left lying in his path; these we would remove that he may learn to think himself free of sham and superstition. He has had doors of knowledge closed in his face because he had not wealth, or lacked time; these we would open. He has walked in ditches because those on the highways shamed him with their better apparel; his *gaucheries* and inaccuracies and superficialities we would dispel, and weave him mental raiment durable and shining, less shoddy than that of his pharisaical observers.

He could enter the gates of this better mental kingdom right on his own street, or around the corner. You will have thrown open to him there the bright assembly-hall of your attractive

community-place; you will have shown him it is his forum, and through your Bureau of Extension Activities will have indicated the means by which he and his fellows may become acquainted there, not alone with each other, but with the affairs of civilization. You will have advertised to him his heritage, placing before him, as you have placed before his children, the issues of human striving as those of *collective endeavor*. You will have shown him the sociologic bases of human activities, so that his day-by-day efforts attain some measure of broadness, and he ceases to live upon meagre thoughts that feed him from but one scattering tomorrow to another. You will have given him everything of inspiration we have conceived as unfolding in your Children's Place.

Take it for granted he will love the things you love; show him how to do so. Invite him to Round Table discussions with you, at which he may learn to talk freely, not haltingly, and intelligently with his fellows, upon topics of common interest. Reinstate the gift of lucid discourse, so that the vampire Gossip will cease to entice. Let him listen upon sociable evenings in your smaller rooms, to the reading of beautiful poetry, to the telling of folk tales, to the singing of songs. Let him enroll for series of lectures, and keep him alert to the appearance of the same motion-pictures you rely upon to stimulate his children to wider interests and deeper intents. Repeat for him the pageants and plays and dances his children devise. Let him form, then, his own neighborhood theatre, and work in his own neighborhood workshop of theatrical art, or industrial art, or household art.

Bring thus the concepts of beauty within his ken, so that he will want to learn her rules and individualize his own home with something of her infinite variety. Put the gauges of truth in his hand, let him put his eye to the telescope of science, so that he may glimpse horizons wider than the murky skyline of his business world, and know himself to be dwelling under arches that reach illimitably, gloriously, immeasurably, divinely beyond the petty confines of his mortal imaginings. Let him

learn through the thought-world you throw open here how to simplify and rationalize the routine of shop, factory, home, so that, rising from drudgery to dignity, the meanest service may come to rank with the rarest in a brotherhood of common effort.

For this I can give you no program, sir. You and the people of your neighborhood together know best what will meet their needs. Consult the college settlements for modes of community service, and consider chiefly the high spirit of their founders. I have often wondered why none of these groups of idealists settled themselves amongst middle-class or wealthy communities, brought their gospel and their help to a poverty-stricken *bourgeosie* and its children! When a young girl, I used to travel happily a long hour's way from the dignified section of uptown homes well-kept and cleanly, in dismal unguessed disorganization, to the brightly-active, true-sounding, getting-togetherness of young and old at a little college settlement in the slums, with its brisk purposefulness. I used to fancy that in an open field just around the corner from my own smug street, I would build a neighborhood house fair and gleaming enough to lure my adult neighbors from their euchre parties, their pale *conversaziones,* fatuous "socials" and trivial teas. Down in the squalid quarters to which I journeyed, the thirsty for knowledge were awake, and the hungry for beauty came because they were alert to her call. Unlike my darkened neighbors, these, knowing that they were naked, asked, all unashamed, to be clothed. The spirit of the Chinese proverb was there,—"He who knows not, and knows he knows not, he is a child; teach him."

The swift years have brought no changes to that ungiving street of my girlhood, nor friendly hospice with awakening gospel to the vacant lot I chose for it. But to me they have brought Peter, prophet and builder, with a golden key in his hand. Your own child carries just such a one, and offers it to you daily. It opens many doors, dear schoolmaster, through one of which I led you, many weeks ago, the day I borrowed Peter's faith and, undeterred by a sense of inexperience which

would have made me falter, began to limn for you truths about education which, without him, I might never have discerned.

At its entreating portals I leave you.

Open it wider, sir!

XIV

A Mother's Program of Public Education, wherein is shown how parents, teachers and citizens together may associate to initiate, build and maintain Children's Centres of Work, Play and Information, and how in an orderly manner true education may obtain therein.

CHILDREN'S COMMUNITY CENTRES

Fundamental Ideas

1. The acceptance of the fact that democracy to be learned must be lived. In other words, education for a democracy must sincerely unfold, in action and by experiment, the fundamental principles and ideals upon which actual democracy may proceed.

2. The rejection of "subjects" as the basis or starting-points of an elementary curriculum, and the substitution therefor of the vital sociological ideas, elements and processes by which civilization evolves. (See Chart and Letter VI.)

3. The adoption of a school machinery which will offer natural means for the rounded development of all children to an intelligent apprehension of citizenship, its sociologic elements and the varied individual obligations they entail.

4. Nursery play and training such as will habituate the child to *think for himself* and bring him coincidently, naturally and unlaboredly, into possession of both tools of intellectual communication, talking and reading.

5. The "selection of orderly and continuous modes of occupation, which, while they lead up to and prepare for the indispensable activities of adult life, have their own sufficient justification in their present reflex influence upon the formation of habits of thought." (John Dewey: *How We Think*, p. 43.)

Sponsors of Education

I shall take it for granted that a Central Board or Commission of Education already exists in each city or county, formed, however, not as now, but so as to directly and intelligently represent the three civil elements most rightly concerned with the protection and instruction of children:

1. Parents
2. Teachers
3. The State

This divides the responsibility for the welfare of children in such a way as to keep the issues of education before the whole citizen body. It is a direct and immediate means of awakening in them an interest which can thereafter be maintained in an orderly, and organized way.

This representation, I take it, would be best secured by the direct participation of voters in the selection of suitable men and women from their own election districts, in other words, *from amongst themselves as parents, teachers or citizens.* City or County Boards thus formed would, of course, bear a right relationship of representation and co-operation to the Federal Department of Education we may look forward ultimately to possessing in these United States.

The supervisory privileges and duties of these parent-teacher-citizen Boards of Education are suggested in the program which follows for forming, maintaining and operating Children's Community Centres throughout cities, townships or rural districts. Boards will bear a relation of service to these children's groups, not one of authority alone. It is from the needs of the Children's Centres themselves that the duties of these Boards will arise, and the needs of the Centres, too, will determine the problems which Boards will, in turn, present at need to citizen-voters.

Education becomes thus a *public trust,* a public administration of actual democratic inception. Rooted thus in a real connection with citizen responsibility and duty, it may no longer be mere euphuism for you to call the public school "the proudest of our democratic institutions."

CHILDREN'S CENTRES

1. Formation
   (a) Initiating, building and furnishing a school
   (b) Formulating a program of activities

(c) Selecting a staff of workers

2. Administration

(a) Direction of inter-departmental activities

(b) Neighborhood extension activities

Formation

Since initiation of district schools arises out of recognized neighborhood needs made known to properly-constituted authorities of the State, it is right that the form and equipment of these schools should be a matter of individual neighborhood concern and that administration in each should be autonomous. The welfare of the children of any district is, in order and all reasonableness, the business first of the citizens of that district. An enlightened State would demand the participation of citizens, especially of parents, in this discharge of public duty. Conscription for service in public welfare work is a reasonable demand in any democratic commonwealth worthy of the name, and public instruction is a sphere of interest and activity in which every citizen should serve at some time, in some useful capacity, whether as apprentice or adept.

If citizen-participation for the time being goes no further than attendance at periodic neighborhood meetings to consider the development and problems of children, it bears within itself the possibility of arousing original ideas and ultimately achieving distinctive results. Communal interest and discussion should bear abundant fruitage in the rationalization of courses of study, beautification of school structures, co-operation between educational, industrial and social interests, efficient correlation of student activities with social and industrial processes, extension of educational opportunity to meet the individual needs of adult citizenry, and expansion of a communal spirit.

Such a public meeting has been called in our neighborhood as the result of your discussion of our Chart with your teachers, and your having set before them the rudiments of change pro-

posed in these Letters, and the form of Peter's "good place for children to play and work and learn in." With fingers thus upon the very pulse of schooling,—the child's own needs and interests and their applicability to a socializing experience,—your first step will be the consideration of a fit environment for these interests to function in.

Building and Furnishing a School

Yours is a city school, so it is the needs of urban children we are here to consider. Rural and suburban districts have obvious advantages in regard to space and backgrounds of natural beauty, yet the principles of initiation, machinery, teaching and administration herein to be discussed are as urgent for these districts as for congested areas. Groups of buildings, ranged about or upon a campus or field, present an ideal type of environment for group-education, but various others, fitted to the space available, will suggest themselves to those who earnestly consider this especial problem.

In so valuable a building area as New York City there has recently been erected over part of a city block, on a plot 200 by 100 feet, a group of small cottage-like homes, conjoined in quaint, artistic, neighborly compactness. A little central lane runs between the rows of friendly houses, with space for small garden-plots or gladdening garden-paths, a little fountain-pond or other touch of grace. Coming upon it suddenly one day, I could not but cry: "What a place for children!" with sorrow to reflect that what is possible to procure for private enterprise,—land, monies and the service of real artists in building,—is far beyond the power of public vision to project in its own behalf.

The reservation of public lands for Children's Centres in each district, urban or rural, should be a matter of course. Every ten or twenty blocks in our metropolis, for instance, we could well afford to have for children some such delightful, sunny, artistic, well-equipped area,—within or about a court or park,—where, amongst some greenery, however little, groups or rows of buildings, in neighborly arrangement, would house

A Friendly Court

In an imagined Children's Community Centre.

the various activities needful to a rounded understanding of communal life. Here shops, studies and workrooms, their windows opening onto friendly courts or arcades, would provide an engaging type of thoroughfare, one characteristic of a child's own world, diminutive, yet live, natural, stimulating. (Something, sir, to the memory of which in after years one will turn for refreshment of soul and inspiration, saying "Surely the lines (had) fallen unto me (then) in pleasant places.")

Into these gracious spaces children would not come as they do now, without enthusiasm or idly, doggedly, because there is nothing else to be done about it, and they simply must; nor would parents bring them without a due sense of regard for the privilege of public education they would thereby be acknowledging. In unseen emblazonment over the gates of this Children's University will be the legend: This Place is Conceived for the Purpose of Rearing Happy Citizens to Useful Works. We, you and I and our neighbors, who bring our children there shall do it with pride because we shall have initiated, planned, voted and taxed ourselves for the carrying-out of this project; because we shall at last have done something that is not merely expedient, not sordid, not commercial, not selfish, not superficial, and are going to maintain and nurture it. We shall have erected something for our children that is a temple for ourselves. We shall have established in coming together consciously to do something for our children the first nucleus for sincere community living. We shall have consciously based our communal ideal upon a common hope, the welfare of our children; and pooled our interests in a common cause, their future.

Since motherhood may carry you with it, sir, in this hope, the heavy curtain with which mass-indifference darkens it is by that much,—the measure of your active effort,—dissipated.

(You can see, dear sir, this is not going to be a formal program. I have too lively and earnest a sense of the urgency of that for which I plead to remain restrained to the formal statement you ask for.)

If we who live by the vision cannot at present, because we

are so few, and for the most part, as Peter puts it, so unwealthy, translate our dreams into such concrete realities as these delightful Children's Places would be, we can at least endeavor to approximate in our present barren buildings something of their essentials to gain a more social type of environment.

Peter's idea for remodelling your school is about the most practical of any temporary change that would meet the triple need of a democratic machinery, curriculum and administration. I commend you to a rereading of his plan (Letter III) before going further into this program for it is practically impossible to pour the new wine of these ideals into the old bottles which are your school structure. He has made over your school, you will see, to present a replica of the home and of those immediate available surrounding sources of supply and communication which unite the home and neighborhood with the whole world. He has translated the make-believe of a child's daily play-world into a miniature city for children. Such representation of actual life-activities would mean the inclusion of all those things he spoke of or suggested. We will list them.

A Day Nursery
A large Playroom
A large Kitchen, and if possible, a Kitchen-garden
A Laundry
A Dining-room
A Library
Several Living-rooms or Studies
School Shops, in which are kept and sold the wares and supplies necessary and useful in the daily school activities: groceries; stationery; art supplies; sewing materials and fabrics; athletic supplies and games and toys; carpenters' and machinists' supplies; etc.
Carpentry and Repair Shop
Garage and Machine Shop
Small Electric Plant

Small Printing Press
Wireless Equipment
Weather Observatory
Laboratories
Museum Room
Studios, and a Picture Gallery
Music Room
Moving Picture Equipment
Photographers' Room
School Bank and Book-keeping Department.
Post Office Sub-station
School Omnibus
Telephone Switchboard
Sewing Room
Large Yard or Roof Space with sand-piles, broken rocks, clay, pebbles, and some means of water supply so that adequate illustration of geographical phenomena may be realized.
Auditorium, with stage available for theatrical purposes
Phonographs and Self-playing Pianos
Plenty of Dictionaries, Atlases, Almanacs, Books of Art Collections, Statistical Records, Charts and Magazines

All of the foregoing, and doubtless other appliances as well, are the *school itself*. They are classrooms or text-books. Each in itself is a permanent exhibition of some symbol or symbols of human activity and culture which it lies within its scope to elucidate.

If this exhibition is complete in itself, each part will provide as informally as an ordinary store, bank, studio, gallery or work-shop, seating-places or standing-room for workers and observers. The size of shops, workrooms, living-rooms, etc., must be determined by the space at your command and the size of your school group, with which data in hand I should judge an efficiency expert could arrange your machinery, as I've suggested before, for efficient running.

Perhaps the furnishing and equipping of these rooms and

shops could well be left to the imagination. But I look askance at the imagination of pedagogy. It has too long since, hundreds of years ago, forgotten little things about homes and life and the ways of children that motherhood constantly dwells with, deftly and lovingly bestows. It has lived austerely, in an atmosphere bounded by blackboard and bench, and might want to put the same frame again around Peter's picture of real life. The mellowing aurae which a gentler architecture and equipment would procure,—environing elements to engender *taste* in children,—are not the concern of the scholasticism to which you have been dedicated.

Therefore let your Building Committee have the services of both artists and mothers, and array you with beauty and comfort as well as utility and efficiency.

There are quite a few important aids to effectual management that Peter and I have left out in the drawing where all these listed things have been placed for you. We ourselves found we had used up so much space that the only place left for cloakrooms, for instance, would be in the basement of your building.

"Where will the children keep their writing materials and books if there are no desks anywhere?" asks a critic of our drawing, and I suppose you echo the query.

Their books, sir, will be on the friendly shelves of their living-rooms or studies, just as yours and mine are in our own homes. Their writing materials might be kept in small individual drawers you would assign them in the tables, or in wall-cases in each room. Since you must have shelves or drawers for the possessions of each child, have them arranged pleasingly, not officially or forbiddingly, but as you would in your own study, as cabinets, or brightly-painted wall-receptacles. Since you must have chairs, have them comfortable, and not all of a kind, and vary them with comfortable built-in benches, cushioned, too, so that a child may relax at full length if he wishes to or needs to, without feeling that he is meriting a rebuke for slouching in a chair you know to be too stiff for all-day sitting.

Have at least one or two library tables for work or reading, and smaller tables at hand for especial needs. Round or square-shaped tables are cosier and less official-looking than long ones. Use tip-tables attached to your walls if you must economize on space. Let your wall-benches form comfortable, homelike corners, and do not forget a commodious writing-desk for the "mother" or "father" to use. Remember the typewriter and the globe, the clock or hour-glass, the memorandum-pad and calendar which Peter emphasized as necessities, and be on the alert for every feature that can add to the homelikeness of these children's living-rooms. Keep your bookshelves low so that their tops may serve as place for some pottery or other ornament or curio.

Books will be few but choice, and not necessarily one of each to a child, since there is no more reason why they should all be required to read the same thing at a time, that all be doing or thinking precisely alike at any time, than that the members of real families do or should do. Opportunities for work in concert, whether with books or other tools, will present themselves continually under right stimulation and guidance. Informality does not mean diffuse or irregular activity; it simply means the opportunity to approximate real-life situations sincerely, naturally.

For the younger groups especially, have upon the shelves a good dictionary and atlases, and attractive bound collections of works of art, of views of foreign-places and our own land, showing the natural scenery, manners and customs of men all over the world. Magazines, such as the *National Geographic*, or *Asia*, are splendid picture books for children, and a collection of Cook's Tours pamphlets will serve as aids on many a trip by land or sea, over the floor and along the hall. These pamphlets have excellent illustrations and lively descriptive matter, a smattering of historical allusion and touches of romance. With them and with railway-time-tables, jig-saw maps, and a Pirate and Traveller's Game, the earth's surface becomes a familiar playground. Let there be tales of travel upon your bookshelves to enliven that surface even more.

Have a book or two of good poetry in each living-room, and stories, for children of all ages, about animals, birds, insect life. The youngest groups will have to depend upon you to select their books for them, but as the children grow older, their own Library Bureau, with its extensive index, will aid them in their selection of books for their own shelves.

There is a felt absence of a really satisfactory encyclopaedia for children, adapted to bring about orderly concepts of human knowledges and activities, scientifically indexed and psychologically arranged to satisfy and stimulate inquiring minds. Begin, then, with the children to make your own. Gather, from all possible sources, series of pictures to illustrate the inception and progress of selected phenomena in the spheres of nature, sociology, industry,—what you will. Follow pictorially any of the series suggested on the Chart. Together with the children make classifications of what you gather, and put down your observations relating to these picture collections. Make indexes, leave space for addenda, and use binders that will let your self-made cyclopaedias grow with your own further researches.

Each children's living-room or study can thus have its own store of pictured knowledge, differing, no doubt, at almost any time, from that garnered by the workers in other rooms; always being added to by such succeeding family of children which works there, and available to the entire school for reference by means of a duplicate index to be kept either at their own Library Bureau or at their Bureau of Public Records.

I have touched only briefly here upon these Picture Encyclopaedias, and will only mention further the desirability of their including sufficient descriptive matter to make them scientifically-logical and psychologically-adapted text-books for children in the various branches of human knowledge. It is, of course, obvious that an expert Board of Editors, making the necessary researches and planning its work systematically upon our Civilization Chart, would present in a comparatively short time such encyclopaedias for your use. But I conceive it to be of far more importance that you and the children begin to make them for yourselves. The opportunity thus presented is from

an educational point of view invaluable. The only difficulty lies in the sparsity of pictures having to do with the sources and history of many of the familiar objects and processes of daily life,—things which children, like the rest of us, are too prone to take for granted. Here you would have to call upon sociologists and anthropologists to furnish you with pictorial material as abundant as that already available in the fields of zoology, botany, art, architecture and other more popular subjects, such as history, biography, and scientific discovery.

I have dwelt upon the reading-matter in equipment of these children's rooms because I consider books an essential part of environment. Not as "school books" carried back and forth from school,—a speller, a grammar, a geography, a history, etc., but as a feature in the rounding-out of the experience which a child surveys as everyday living, as things which contribute to enjoyment, expansion, understanding. How else can a love for books be engendered, and the general distaste for reading worthwhile literature be dispelled?

Elsewhere in these papers I have spoken of the need of linking the practice of reading with the desire for "finding-out," and this cannot be done unless we are careful in the beginning, with the very youngest children, in the selection of reading matter. Children, like adults, are all too given to lose themselves in a literature of unbridled imagination. A list of nursery and juvenile books should not include fairy tales or much of so-called children's "literature," without a careful discrimination between that which engenders real thought and that which simply panders to emotion and excitement. There is a wide difference between such classics as "The Emperor's New Clothes" and "Beauty and the Beast," and in our own home we have been willing to sacrifice the obscure moral value to be gained from the latter, or from Cinderella's triumph over jealousy, ugliness and hatred, in consideration of the dubious effect of the fantastic fairy godmother who plays *deux ex machina*. Nothing is to be gained by plunging our babes prematurely into the sea of romanticism and esoteric magic which lures by the name of Fairyland. All there is of poetry there, loveliness of imagery,

sweetness and nobility of character, can be found elsewhere in story-form or verse.

Important reading-matter, which the children themselves will supply, will be their weekly newspaper, the columns of which, you will remember, we imagined to be so published as to take the place, too, of orthodox text-books; to supply not only a knowledge of current events, but of historic values, giving opportunity for the exercise of the children's interests in topics that come under the heading of English, literature, geography, arithmetic, nature, and divers others, instructive or cultural, —and amusing, as well.

It is to be hoped that your children may have upon their reading-tables their own joke-paper. The instinctive rush of children for the "comics" or the "funnies" is sufficient evidence of their desire for, appreciation and need of the element of humor. In the absence of a *Children's Punch* why not allow your boys and girls to make their own, say, as we have done with Peter. His *Funny Book* is a choice collection of pictures and jokes he has clipped each week from *Life* or *Punch,* things having to do principally with child-life or animal-life or having historical allusion with which he is familiar. Original cartoons and other whimsicalities are also included.

A sense of humor is ballast which an individual does well to cultivate and retain; it is not idly that we have nurtured Peter's ability to "see the funny side of things." The development of a sense of humor goes hand in hand with the culture of sane judgment, and is therefore as much a matter for the school to consider as any other element that makes for individual all-roundedness. How, furthermore, do you suppose the "funny sheet" over which we all moan is ever going to be abolished, sir, except you begin in the schools to substitute something that shall establish a taste for a wit that is less cheap?

You have asked me, why do I look to the schools to give so much? Because, sir, *it is from the schools alone that an organized effort can go forth for a general widespread culture that is no respecter of persons, that shall reach to every corner and to every child of every class.* Neither from the home nor

from isolated agencies for public betterment have we the right to look for that which we, the State, have the finest facilities for making truly universal if we wish to do so.

As with humor, so is it with all things of which we would not give our children the tawdry and spurious when there is a higher standard of which we are aware. Save them in all things from the cheap or from even the second-rate. Perhaps you remember that Peter said of the school-shops: "We would sell only the best!" I asked him then, you may recall, "But how would the children tell the best?" "They would have to learn that," I remember he gravely replied, "the mothers and fathers and shop-keepers in the school would have to *show them how to find out the best, or how to make it themselves!*"

You see, sir, the scope of your mission! Can you afford to shirk it?

Peter's collection of humoresques occupies the fore-end of a large scrap-book. The latter part is used by him for a purpose which could well be followed for the boys and girls in each of your family-groups, providing another essential of what broadly, you see, I am naming equipment. He calls it his History-Diary and pastes thereinto such documentary data as his own birth announcement, the census cards of identification issued to his parents during the World War, the clipping of the first commercial advertisement of "Aeroplanes for Sale," a historic envelope bearing the postmark of the first air-mail from the town where he was born. And so on.

We did not expect in initiating this interest that he would at once acquire a sense of what constitutes an epoch-making event, but we did intend it to stress for him, at least, the fact that there will be happenings time and again in his everyday life to which, if he is alert enough, he will learn to attach historic value, just as we do. The autobiographical data, the record of small personal achievements and of certain gala days of which programs are preserved, will not necessarily invalidate the historic value of such a record, but on the contrary will serve to heighten a child's socio-historic sense. This will hold true of

the history-diary which might be kept by your family-groups in school, which will offer to them, just as to Peter, but another means to train an inquiring eye on the significance of the ordinary acts of men; to begin early, from the very beginning, indeed, to incline their plastic child minds toward habits of scrutiny, comparison, judgment, broad-thinking. "As the twig is bent, so is the tree inclined."

So much for features that will serve to heighten, through books and records, what we may call a humanistic sense, in the larger application of the word.

I think it would be well to leave to the children the selection of their own pictures or other wall-pieces. Make the suggestion or the offering of art-objects by the group your opportunity for bringing thought to bear upon qualities which make or do not make for art. Let catholicity of judgment be bred here, not narrowness nor yet unthinking conformation to the severely classic, as is often the case with the wall decorations of public schools and other buildings.

As a fruitful experiment, we allowed Peter for his own uses the wall above the typewriter desk, which happened to adjoin the principal floor activities of the people of Printon; their town-hall and arsenal was underneath it, and workshop along an adjacent wall. So although it was not mentioned, we came to regard that wall-space as the Printon Art Gallery. Upon it, the only objects retained from season to season, year to year, have been the memorandum file and a perpetual calendar. The selections for exhibition have, however, changed continually. As indicating a child's art-and-beauty sense in the process of development this wall has always been to me one of the most interesting of the many valuable lessons Peter's activities have taught. At present it includes the following, which list I feel I ought to give in order to prepare you for what you may look forward to beholding pinned or pasted to the wall of such living-rooms as we have designed for your Children's Place. (I would advise you, therefore, to have them wainscoted in burlap to withstand the wear of thumb-tacks).

Half-tone of an inspiring statue of Joan of Arc
Large picture of a collie dog
Color print of a Greek phalanx
Color print of an artist at work in his studio
Original cartoon to commemorate the defeat of the "Cubs"
Original design, in water colors, of a candelabrum entitled "Rose of Godfrey"
Original design for a tray, done in water colors, representing a dragon and the shield of the knight who slew him.
Jokes, clipped from *Life* and which have always been placed thus on exhibition before being pasted into the Funny Book.
Photograph of friend on a pony
Magazine cover; bluebirds and pussy willow
Color print of Gate of Granada. (Peter's own illustration of the "Gates of Drouder" for his play was stimulated no doubt by such interests as this in historic bits of architecture. Architectural and art magazines have always been at hand for him to look over and clip from.)
Many bird pictures
Many pictures, clipped from the newspapers or Sporting Guide, of men of the diamond, Ty Cobb, Eddie Collins, Tris Speaker, et al.
Many drawings of coal-cars, engines, switching appliances, etc.

Tomorrow the list may alter in this detail or that, but we have found that despite changes, a balance has been maintained between the classic and the modern, the imaginative and the practical, which augurs well for the freedom of selection that has been allowed.

If you can arrange to have wall panels so made as each to form a large frame into which canvases may be adjusted, you can allow your children to make their own mural decorations in crayon, water color or charcoal, an experiment which ought to yield you rich results. They can carry out thus schemes of decoration to suit their seasonal inspirations, or to interpret their ideas as to how market-places, shops and the different rooms of homes may attain individual distinction and beauty.

Games and Toys in School

Your equipment will further include, for each living-room, games and toys suitable to the interests of the children. Peter's collection of Cook's Tour booklets was but an adjunct to the business of building and maintaining a railway and maritime system which met in him those interests on the mechanical side which every normal boy displays. Be sure to have handy little floor cupboards, then, in rooms where they are needed, to supply the round-houses and railway-yards where toy-engines, trains, trucks, signal apparatus and batteries may be stored, and leave spaces for dockyards, harbors, etc.

The boys of older groups will want "meccano" or chemical outfits, and if your laboratory and workshops cannot, for lack of space, meet all their desire for manipulation and invention, let them use these toys in their own living-rooms. Girls should have dolls and doll's houses as long as they retain an interest in them, and the designing of costumes, for paper dolls especially, may lead a child naturally and happily into studies of ancient and medieval costume, with all the wealth of attendant historic data.

I asked Peter what games he thought the children in charge of the Toys and Games Shop would sell most of, and he was quick to list those which have, without his knowing so, contributed largely to the ease with which he has travelled far along the roads of arithmetic, literature, spelling, geography: Lotto, parchesi, dominoes, anagrams, authors, checkers, cassino (ordinary playing cards), Flinch, Pirates and Travellers, and two home-made games, one called color-cassino, the other arithmetic-lotto, for want of better names. Another game, made by a mathematical friend, is called "Big Three in a Row." It is a variation of that familiar pastime, whose origin goes back to the dawn of history, *tit-tat-to,* and will furnish to any interested child much food for arithmetical calculation.

To frankly accept such games and toys as teaching instruments and to wait patiently and alertly for opportunities to give the needed lift from mere interest to purposive effort, in con-

nection with play of any kind, is far more sincere than to resort to the "sugar-coating" commonly employed to trick or coax a child into temporary interest in predetermined subjects or tasks.

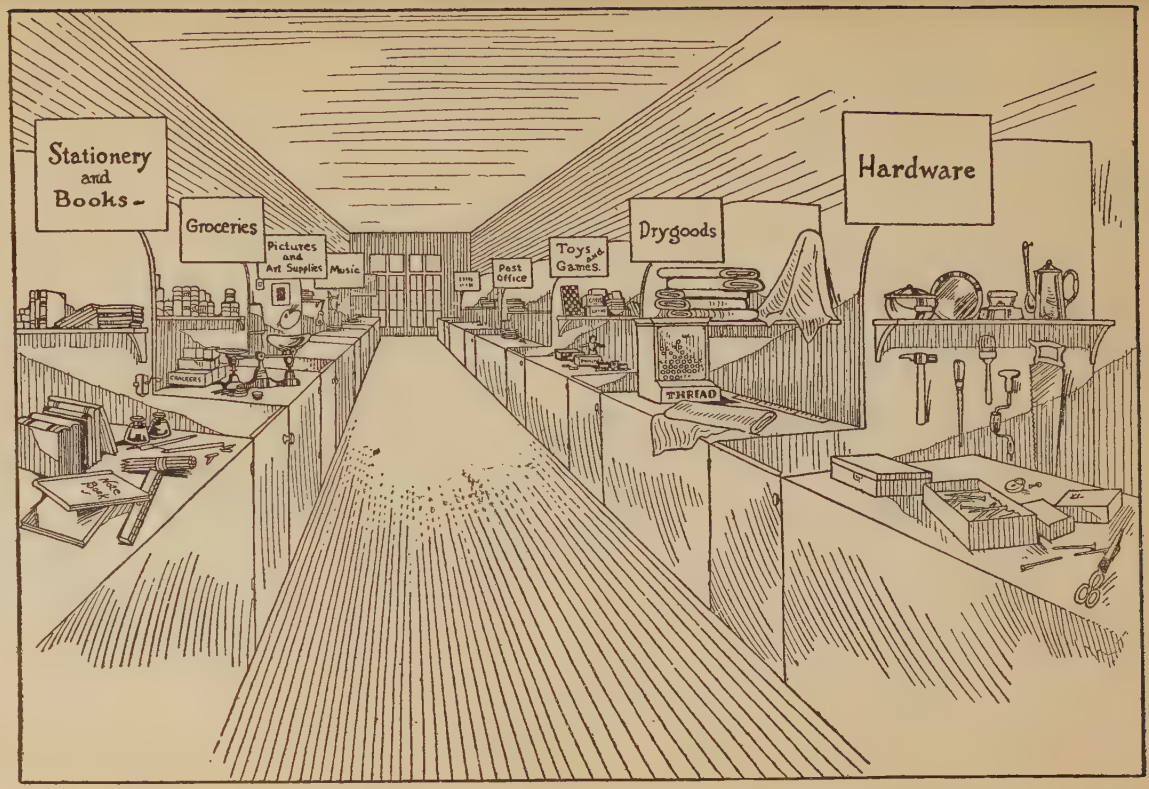
Equipment of Shops, Workrooms, Studios, etc.

As I have said before, space will be the principal factor in determining the size and type of your living-rooms and shops. Instead of a fair-sized shop, with ample room for store-keepers, buyers and observers, you may have to content yourself with stalls ranged along your hall-ways, opening into rooms behind. This would make of your halls a not unattractive thoroughfare, as you can see with a little imagination, from a study of Peter's plan for your second floor. Such stalls would be waited upon from within, and customers would do their shopping from the hallway side of the counters.

However little space you may have, there must be a counter, with shelves ranged along a wall behind it or beside it, this equipment designed to meet the forms of the articles to be handled, which would vary in kind from groceries to hardware and house-furnishings.

Suitable weighing or measuring appliances, a cash register, or at least a cash-drawer, salesbooks, tags, wrapping materials, are obvious needs to carry out the child's experience in a businesslike, practical fashion, with the necessary lessons involved of order, accuracy, responsibility, neatness, dispatch.

Stock would be supplied by order through the Centre's Business Offices, and should embrace articles for which there is a natural demand in the supply and upkeep of the Centre. A list of the grocery supplies, determined by the everyday needs of the kitchen and laundry, might include: cereals, sugar, salt, flour, spices, canned soups and vegetables, fruits and jellies, cans of fish and glasses of chipped beef, etc., soaps and scouring substances, starch and bluing. Crackers, butter, cheese, dried fruits and legumes, could be kept in bulk to provide opportunity for using the scales. Other articles could be sold in the regular containers in which they are marketed to the general pub-



A Shopping Arcade, as one may look for it in a reconstructed Public School Building

lic. For eggs and dairy produce an ice-box would be needed.

Co-operation with the kitchen and laundry will dictate the amount of stock to be kept on hand and serve as a basis of correlation between the work of (1), grocers; (2), cooks; (3), cleaners; and (4), housekeepers.

Similar correlations of activity will be established between housekeepers, the carpenter's repair shop, and the hardware store, with its needed tools and appliances and general house-furnishings; between the publishers' rooms, the studios and the stationery-and-art-supplies stores. A general relationship, such as our Chart illustrates, between all to each other, will become more and more obvious in the ratio of the child's increasing experience.

As to the equipment of the workshops, banks, offices, studios, the museum and laboratories, it should be kept consistent with the efficiency these places are to demonstrate as patterned upon the models of "real" life, brought within the range of the physical capacity of the children whose needs they are to serve. A too formal and stiff setting for the business and art and science of these children may easily check the spirit of co-operative democratic friendly endeavor for which this entire program is a plea. Bureaucracy creeps in subtly wherever there are too many walls, partitions and closed doors, and much of it has its infancy in the forbidding atmosphere of schools. Carry none of it, then, into this new place for children.

Formulating a Program of School Activities

The essentials of subsistence for a neighborhood, as for an individual, in our civilization, when marshalled in simplicity within the scope of the child mind are:

Food
Shelter
Clothing
Barter
Transportation
Communication

Recreation (Play, Sports, Entertainment)
Government (Regulation of conduct by general agreement)
Information (including Instruction)

It is almost obvious how, given these headings and the list on pages 205–206 (given more fully in Table II, pp. 253–254), interest and the desire for activity would function roundedly to social ends, but it will be well to picture this for you as I see it, thus giving an opportunity for us to find together where weak joinings may be strengthened by better co-ordination.

TABLE I

SUMMARY OF THE RELATIONSHIPS BETWEEN THE VARIOUS SOCIO-INDUSTRIAL ACTIVITIES OF THE CHILDREN'S CENTRE, WITH THEIR ALLIED ARTS, AND THE GENERAL SOCIOLOGICAL DIVISIONS OF THE CHART.

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
FOOD	Grocery store	Classification of foods; cost of foods.
	Kitchen	Cookery; chemistry of foods; balanced menus.
	Kitchen-garden	Food-plants, their cultivation.
	Business Department	Ordering of foods and foodstuffs; acquaintance with methods of food-production and food-marketing; their industrial aspects.
	Moving Pictures	Demonstrations of Food-production, preserving, distribution; farm, fishery, orchard, cattle-ranch.
		Study of plants and animals used for food, their evolution, domestication, etc.; insects

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		and birds in relation to food-growing; evolution in methods of cookery and cooking utensils and appliances; history of table manners, habits of eating, etc.
	Museum	Exhibits to illustrate these motion picture demonstrations.
	Theatre	Pageant to illustrate phases of food production or development suggested by this subject.
	Laboratory	Chemical analysis of foods.
	School Paper	Gathering and printing of "news" and information of general interest on this subject in its many phases.
	Bookshelves	Books, maps, statistical charts and other means of acquiring information upon the subject of foods.
SHELTER	Carpentry and Household Repair Shop	Classification of building materials; their cost; their sources. Instruction under wood-workers, painter, electrician, plumber, in general household repairs; building of play-houses and various small edifices and apparatus needed by the younger children in playroom; making of scenery for theatre, etc.
	Hardware and House-furnishings Shop	Tools and appliances for wood-working, metal-working, repairing, renovating; their classification, cost, selling.
	Moving Pictures	Evolution and history of Building; of the House and its Furnishings; of Lighting and Heating Appliances; demonstration of house-building, of water supply, etc.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 1 to 16 years of age.
	Museum	Exhibits in illustration of foregoing.
	Studios	Interior decorations and arts; designing for household fabrics and linens; embroidery; making of household ornaments.
		History of architecture; drawing and recognition of architectural forms.
		History of furniture-making; appreciation of this art. Rudiments of draughtsmanship and building science.
	Business Department	Ordering of supplies for repair shop and hardware store, with study of their production and marketing; costs of building and building materials; status and wages of workmen in building trades, and relation of these to other industries.
	Sewing Room	Making and repairing of household linens, draperies, etc.
	School Paper	Gathering and printing of information of interest to this activity.
	Theatre	Pageant of Shelter or of the History of Architecture. Pageant of Building Guilds. Pageant of Home-making and Home-keeping.
	Laboratories	Chemistry of woods and metals.
	Bookshelves	Books bearing upon the history and science of home-building and home-making; history of furniture; maps and charts to illustrate the geography and distribution of building materials; statistics in relation to building and building trades.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
CLOTHING	Sewing Room	Making, repairing and embroidering of clothes for dolls or for individual children.
	Laundry	Cleansing of clothes (dolls' clothes and the bibs, aprons and towels used in Nursery and Playroom).
	Dry Goods Store	Recognition, classification, cost and selling of fabrics and sewing materials.
	Laboratories	Textile chemistry; dyeing of fabrics.
	Business Department	Ordering of supplies for dry goods store; study of methods of production and marketing of clothing, with industrial and sociological aspects involved.
	Moving Pictures	To show production of garments, shoes, etc. from animal or vegetable source to marketing; evolution of modern garb; history of bodily ornament.
	Museum	Exhibits to illustrate foregoing.
	Studios	Designing of costume; designing and making of ornaments and costume accessories.
	Newspaper	News and articles of interest to this department.
	Bookshelves	Maps and charts to show distribution of manufacturing centres of various articles of apparel, or the materials from which they are made; books on the subject of costume; the clothing industry; ornament, etc.

Table I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
BARTER	School-group	Individual and group-transactions in buying and selling in daily life of the school; transactions of groups with Business Department for supplies and with Banks for accounting.
	Bureau of Weights and Measures	Exhibit and study of instruments and tools of measurement and calculation.
	Business Department	Practical book-keeping in the course of ordering of school supplies from various city dealers and wholesalers; recording of money transactions with these and with school Bank, which acts as medium of exchange between school-groups and Business Department.
		A general survey, by means of statistical charts, or through the gathering of data to make their own charts, regarding industrial and economic facts in relation to the various activities represented in the Centre.
		Attention to important facts in the history of industry and finance.
	Banks	Clearing-house for all money transactions of the Children's Centre, in charge of trained accountants and a responsible agent of Executive Bureau. Capital of Bank derived from municipal or State appropriations. Here the school-groups employed at work come to a practical understanding of money and ordinary financial processes, with the book-keeping, business arithmetic and accounting involved.
	Moving Pictures	To be of historic interest on the subject

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		of barter and its development; on modern modes of buying and selling, with advertising, etc. History of coins and their making; minting of coins today; the making of paper-money; sources and evolution of methods of weighing and measuring.
	Museum	Exhibits of interest on this subject,—old coins, old measuring appliances, etc.
	Theatre	Pageant, pantomine or play to deal with development of commerce, modes and means of exchange, etc.
	Studios	Art work in connection with pageant; designs for coins, paper-currency, etc.
	School Paper	News on this phase of activity, whether of school interest or of wider reach.
TRANSPORTATION (Of people; of articles or objects of commerce; of mail.)	School Post Office, Messenger Corps, Omnibus and (if possible) delivery truck	All ordinary activities connected with these to be undertaken in the Children's Centre as in the real-life activities they connect it with.
	Business Department	Recording of data in relation to cost of maintaining these instruments and agencies of geographical communication; study of similar figures in relation to municipal and state systems of geographical communication.
	Moving Pictures	Evolution of means of transportation; development of modes of travel on sea, on land, in air; travel nowadays in different parts

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		of the world, showing survival of primitive modes; building of railway systems, bridges, tunnels, steamships and airships. Portrayal of voyages of discovery; how maps are made. Postal system, its evolution. Star-map making.
	Museum	Exhibits to illustrate foregoing, by models and drawings; historic maps and charts; postage stamps.
	Observatory (if possible)	Study of sky.
	Laboratories	Chemistry of land, sea and air.
	Weather Bureau	Weather phenomena; weather as affecting travel; value of meteorology.
	Sand-boxes	Making of travel routes over sand or clay relief-maps. Illustrations of changes made by man in natural topography.
	Mechanical Work-shops	Building of toy-boats; making of railway systems with steel structural toys; models of bridges, tunnels, ships, airplanes.
	Theatre	Travel pageant; mimes or dance representation of travel.
	Studio	Designing and color work for pageant or play.
	Bookshelves	Stories of travel and discovery; books, charts and maps of travel from immediate neighborhood over city, state, country, world (self-made wherever possible).

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
INTELLECTUAL COMMUNICATION	Newspaper	With all its activities of news-getting, news-writing, news-circulation. That these activities will offer ample opportunity for excellent interested training in English, spelling, grammar, rhetoric, literature, is obvious. This opportunity extends farther than the staff of the newspaper office; it reaches to every school group, from which contributions will be selected for publication. Each group will be assigned to "cover" certain features of school activity or general interest.
	Stationery store	Classification, cost and selling of writing materials.
	Electric Message Service	Use of telephone, radio-phone, telegraph service; group supervision of this department with a study of these instruments, their history, construction, principles, etc.
	Motion Picture Library	Classifying of the films in the Centre's library, recording their use by the school, and their loan to other Centres. Keeping of a general index of the films available by means of circulation between all Children's Centres.
	Photographers' studio	Taking of photographs; study of fundamentals of this art. Keeping a supply and a classified index of series of half-tones and color-prints, these to be either kept as a "Library of Pictures" (to be borrowed and returned when the various groups have made use of them), or sold to those children who wish them to paste into their Picture Encyclopaedias. Selling also of photographers' supplies, with study of their origin, manufacture and cost.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
	Printing Shop	Practical work in connection with school paper, with study of printing craft, its instruments, their origins and manufacture.
	Business Department	The ordering of supplies needful to the carrying-on of the various agencies of intellectual communication herein listed. A consideration of sociologic data in relation to the status of the industries, arts and sciences connected with intellectual communication; relative costs to public.
	Moving Pictures	Exposition of the evolution of modes of intellectual communication, following the various series suggested on the Chart.
	Museum	Exhibits in illustration of the foregoing.
	Theatre	Pageant of Intellectual Communication.
	Studios	Practical application of art to the various phases of the Centre's work. Study of art in its significance as factor in intellectual communication.
	Assemblies	Direct exposition of public meetings as modes of intellectual communication; lectures; entertainments; (to be discussed later under RECREATION.)
	Library Bureau	An exposition of the range of books as factors in intellectual communication. (See further under INFORMATION)
	Bookshelves	Works dealing with the significance of books as media of communication between men. Charts to illustrate life and growth of language, lingual distribution, etc.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
	Foreign Language Bureau	This group, and the French, Spanish, German and Latin instructors working with it, to make a comparative classification of languages. Correlate instruction in foreign languages with the need of translating reports of the Centre's activities for the use and service of the schools of other countries. Establish the sense of there being this mutual interest in their school life between the children of all lands. If they learn to actually communicate, with their school interests as a basis, when they are children, they will do it as a matter of course in all kinship of interest when they have international problems to adjust a generation hence. Co-operation, whether between individuals or nations, is based upon an understanding of mutual common interests. These are not suddenly to be discerned, not exclusively to be the stock in trade of diplomatic corps representing peoples ignorant of each other, but, to be genuine, they must be a common conscious possession of the masses of people represented. Let the schools plant and water the seeds of this commonsense internationalism.
	School Groups	In the reading-, work- and play-circles of these groups, let daily observation be directed to study of modes of communication, by use of handwriting, typewriter, phonograph, by story-telling (origin of tradition), dictionary-making and group history-recording. Cultivate an interest in Words and use

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		every means to enrich and vivify the group vocabulary. For the older groups make use of such "wordical" games as I have elsewhere suggested in these Letters. Let there be plenty of *reading aloud* to workers who are doing routine handiwork, and employ your specially-organized Reading Circles in each group for the purpose of familiarizing all with good poetry and fine prose. Avoid too formal work in relation to reading, to literature or English, until the actual experience in the Newspaper Office makes an accurate knowledge of principles more necessary. Let grammar, too, be learned informally, and pay more attention to Words themselves, to the shadings of speech of which English is so wonderfully capable. It is far more important to know and love word-meanings and word-origins, to attain a varied, colorful vocabulary, than to know whether what you are using is a noun in apposition or synecdoche. Remember that Lowell loved the dictionary well enough to read it through once a year. Have a Roget and a Skeats nearby to it together with a Walker's Rhyming Dictionary and a Dictionary of Quotations, Familiar Sayings, etc., for all of these teem with thought-evoking classifications. Encourage the making of comparative philological charts of the simple words in daily use (see Letter X) and let the learning of old tongues spring then from a gen-

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		uine interest in the sources of our mother speech.
RECREATION AND ENTERTAINMENT	Gymnasium or Playground	The city has provided neither of these in connection with your particular school, so to put them at the head of my list for this group of activities is to advertise, though sadly, a fact shameful to the public to which childhood looks to supply its needs. Of the million children in Greater New York the greater part have to dodge the traffic of public highways for play and "exercise." For a city, a protected play-place is a first necessity for children, and some provision for regular simple drills, rhythmic exercises, systematic calisthenics, should be made, even if gymnastic apparatus is beyond your reach. Give the children tools and let them make their own gymnasia. Peter and his friends have constructed an outdoor gymnasium with no other apparatus than a long ladder, clothes-poles and clothes-lines and a few old packing-boxes piled up on end as foundation for their balancing apparatus, slides and swings. (This formal equipment can at will be turned to more fanciful ends. With a wood-box and a plank, they make a pier and bathing-pavilion, from which they dive and "swim the deep waters," half-gravel and half grass, until, in need of milder pursuits, the box becomes the trim deck of a yacht. Next day it is a privateer, clean-swept in the face of an enemy's onslaught; and tonight, all silent save for muffled orders and an occasional "Aye, aye,

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		sir!" we see the three of them out there, "becalmed in the moonlight.")
		Peter and I have hopefully given you space for an Athletic Bureau and an Athletic Supplies Store, looking to the awakened conscience of your neighborhood to supply reasons for their existence.
	Athletic Bureau	To keep record of school sports and supervise the schedules for baseball, basket-ball, tennis and swimming teams.
	Athletic Supplies, Toys and Games	Classification, cost and selling of these articles; study of their manufacture; history of toys and games.
	Assembly Bureau	To keep a schedule of the activities arranged for assembly presentation, and see that these are suitably advertised in the newspaper and on Bulletin Boards.
	Music Bureau	Classified and indexed information in regard to music, musicians, songs, books about music, musical instruments, etc. Sale of sheet music, and library for free circulation of bound music-books. Schedule of concerts and music-lectures to be given at Centre.
		Study of music, its history, its principles. Knowledge of production of musical instruments.
	Music Room	The teaching to all of the science of music, through drill in rhythm, melody-making, chord-building, ear-training, sight-singing, part-singing,—co-ordination of ear, eye, and voice.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		Memorization of folk-songs; familiarity with types of folk music of different nationalities; familiarity with classics in music through music-lectures with orchestral and piano or other instrumental illustrations. Participation of each child in the music work of the school, vocal or instrumental, if no more than "keeping time" on some percussion instrument. The Centre's own orchestra will, however, consist of those who voluntarily elect to join it. The developing, broadening and emancipating effect of an appreciation of music and rhythm is invaluable as an educational factor.
	Theatre and Speaking Arts	This centre of school activity should provide for each and every child a training in pure diction and the eradication of unpleasing qualities in the speaking voice. If you are not awakened to the need of including this grace in our racial heritage, I commend you to those who have pleaded most eloquently for it, notably and perhaps, first of all, to "The Question of Our Speech" by Mr. Henry James. There should be participation for each child at some time in public speaking, at regular assembly-periods, for debating, oratorical contests, etc. With the making of plays, mimes, pageants and puppet-shows, as so copiously suggested here, let there be a gradual study of the theatre itself and its arts, its literature and the great dramatists.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
	Assembly Periods	To my sense these belong more properly under the heading of RECREATION, where I am placing them, than under INFORMATION where they might very well go. It is because of their truly recreative and creative thought-evoking elements that I include them here with the other art agencies. The coming-together of all the groups of the Children's Centre should be with the idea of reviving for our day the spirit of ancient Greece toward the united consideration of public affairs, the contemplation of great spectacles, the enjoyment of drama and allied arts. Habituate children and young people to an atmosphere where deliberation-in-common and enjoyment-in-common enhances a sense of unity,—becomes a basis for communal understanding, gives background to an ambition for public welfare. Much of the instruction, much of the color and tone of this background, will come through the periods of gathering-together in the auditorium for lecture-recitals in music, lecture-movies, festival dances, and the pageants suggested of sociologic and cultural value; for public debate; for regular school business meetings, etc. I conceive a civic sense to take its roots best in the atmosphere of large gatherings bent to the consideration or enjoyment of subjects of collective as well as individual interest. Foster it by awakening the children early through such participation, whether as observers or as observed.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		Let their public plays, readings, orations, elections, as well as their collective instruction through the lecture or moving-picture be important to them, matters of habitual interest. Let them have reporters' tables, and assign critics of the subjects they present,—critics of the drama, music, art, literature. You are nestling a future commonwealth here; make it one not alone of political power and material strength, business acumen and efficiency, but of culture in the broadest, most effective sense,—culture not superimposed by a favored class, but which springs from the demands of the mass itself. All this long while I've heard your demur: "Is this *elementary* education!" Why not, sir? It certainly embodies distinctly enough the scientific and aesthetic and moral *elements* we include in any rounded concept of education. Erase your inherited acceptance of the idea that children must be taught barrenly the 3 R's before they have a foundation for this culture. Culture itself is wholesome and may be breathed in wherever it proceeds, by little children as well as by you and me. It will give meaning to the 3 R's and to whatever else of utility they must gain before they cross the threshold of your sterner adulthood. My thought was opened to the philosophic power inherent in children when the other

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		day I saw what Peter had written down as the saying of a wise man of Printon: "The beautiful is as useful as the useful." This crudely expressed conclusion of a little boy harks back to the spirit of those uncommercial times when the crafts walked hand in hand with art. Were the tools of the ancient armourer in daily touch with the flower of knighthood and royalty less strongly welded because of the beauty and individuality his varied worldly contacts and inspirations allowed him? What rose grows sturdiest and loveliest,—that in rich or sterile soil? In their response to what you give them here, no doubt the children will fall far short of the finesse of "real life." Yet they will not be mere copyists, as you may fear, any more than is Peter, who has spread out upon the walls and floors of our home the colorful country of his fancy. What they will give you will be their own fresh thoughts, budding judgments, delicate rootlets of later eloquence or skill, whose fragility it is yours to gently guard, whose plasticity to mould with tenderest care. Reread the batch of Peter's "Weekly Posts" for an indication of how a child reveals through such self-expression his own needs, and abreast of them his own capacities for gradual attainment of finesse. Let the entire inspiring opportunity you offer them lift you, too, to a greater deftness in the understanding of children's minds and hearts, and a greater eagerness to profit by what they reveal to you.

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
	Moving Pictures	Athletics: Exposition of ancient gymnasia and sports, historic meets and tournaments; of modern international athletic contests. The making and marketing of athletic supplies. Toys and games: Their making and marketing. Exposition of the survivals of old games and customs in modern play. Music: Development of musical instruments from primitive times; music history, with dramatized lives of great musicians (as of great men in other arts and sciences). Manufacture of musical instruments. Dancing: Development of the dance from primitive rites; exposition of folk dances; interpretative dances. Drama: Exposition of development of drama; origin of puppet shows; making of puppets. Showing of plays and pageants. Assemblies: Picturing of ancient forums and of great national assemblies; ancient and modern spectacles.
	Studios and Sewing Room	Designing, painting, making of scenery and costumes.
	Business Department	Consideration of industrial and economic data in regard to the activities of this department of Recreation and Entertainment; the status of musicians, playwrights, actors, professional athletes, toy-and-game makers, etc. Reading and gathering data in relation to the changes in social attitudes toward pub-

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		lic participation in public affairs, toward art and general culture. Ordering of all supplies in connection with the Centre's recreational activities. Consideration of amount spent by municipality and State for these purposes in behalf of adult public.
GOVERNMENT	Directive Commission	This group consists of representatives of the children themselves, directors (teachers), parents and citizens' representatives and a trained administrator of social service. Its work is described under the heading ADMINISTRATION (see pages 272–276). The following departments in the school are subsidiary executive branches, and function in the effort to bring about a sincere self government under reasonable guidance.
	Bureau of Behavior	There is food for much thought in Peter's reflections upon the need for rules of public order in the Children's Centre. (See Letter III). He admits that there must be some one to see "that everybody is not disturbing everybody else" and the gist of his philosophy that disobedience doesn't "pay," implies his belief that the penalties for ill behavior should be, at least, convincing. It is obvious that self-control will develop best where self-discipline is encouraged, where an individual in finding out why it "pays" to be good, has not done so under repression and fear, but as the result of reason. Individualism has eternally to

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		learn the lesson: If I wish others to respect my rights, I must do as much toward theirs. It is easier to wield a rod than to patiently endure the "upset" that goes on for a while in the slower process by which children discipline themselves and each other. Yet it is that patience, first of all, which the sincere educator must learn and the enlightened parent demand, both of himself and the school. In the Children's Centre let infringements against order within each group be dealt with by the group, all members, including the director, participating. In the group train a habit of attention to the reasons for right behavior and for whatever group-rules are made. Let *reasonableness* and *kindness* be the basis for whatever conventions are imposed. Disclose through analysis of "manners" and etiquette-forms, the reason for human conventions. Do not let them rest upon superstition or idle conformation to unthinking mass demands. Do not allow manners to be an empty form to a child. Let them spring from some inner grace of thought. Let that grace be nurtured by you if it is not spontaneous in the child. Part of the business of the group in charge of the Bureau of Behavior will be the arrangement of a program of assembly talks upon the origins and present reasons of current conventions, all the way from such simple acceptances as KEEP TO THE RIGHT, and shaking hands or kissing (none of them of mere modern significance) to the odd cut of an evening dress-coat (see Tylor: *Anthropology*, page 15).

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		Infringements against public order are to be brought to the attention of the Bureau of Behavior, and if they cannot be easily and satisfactorily disposed of should be brought before the Jury of Adjustments and Correction (elected by the entire school). Let there be few laws or rules that are not made by and with the consent of the children, only such as are required by municipal statute. But encourage and stimulate the children to make their own community regulations, and to repeal them when they are no longer needed. This may be very easily brought about by making your purpose known to them in their first general assembly each year, inviting their participation, familiarizing them with the rules already adopted by their predecessors, giving them the option of starting afresh if they feel capable of it; inviting them to make their views known to the Bureau of Behavior by placing their recommendations or criticisms in a REQUEST BOX available for the purpose. These recommendations can then be brought up for discussion at subsequent meetings called for the purpose, and regulations adopted in accordance with such as are acceptable to the majority of the assembly. The group at work in the Bureau of Behavior will make a study of the broader features in the evolution of law and government in human affairs; types of govern-

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		ment; principal laws, in municipality and state, in relation to protective, corrective, preventive measures for public safety and welfare.
	Bureau of Works	Attention to details of upkeep and repair of the school plant, with especial reference to the order in the thirteen branches of public works listed under Table II (pages 253–254).
		Study of legal regulations in regard to municipal public works and utilities,—laws having to do with Transportation, Communication, Building, Improvements, etc.
	Bureau of Supplies	Attention to all matters relating to the activities listed under this department in Table II.
		Study of laws in relation to Shelter, Food, Clothing and Exchange,—such as food regulations, building regulations, interstate commerce, the tariff, and important measures protecting industries and workers in these fields.
	Bureau of Accounting	Attention to the order of Bank and Business Bureau, and matters having to do with the right conduct of these departments.
		Study of laws having to do with the care and expenditure of public monies.
	Bureau of Recreation	Attention to the needs and order of the various activities listed under this department of supervision.
		Study of municipal provisions for Public

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		Recreation: restrictive and regulatory measures in practice.
	Bureau of Instruction	Attention to the details of management and order of the nine departments under its supervision. Further duties outlined under INFORMATION. Study of municipal and state measures in behalf of institutions of public instruction.
	Moving Pictures	Historical exposition of the evolution of concepts of law and government; scenes at seats of modern government, showing government buildings and legal processes, corrective processes, protective, preventive defensive and regulatory operations of police, army and navy.
	Museum	Models, relics, curios, flags, in connection with government, war-waging, etc.
	Theatre	Pageant of Law and Government, to show evolution from aggressive and defensive attitudes of nations toward modern co-operative ideals.
	Studios	Designing of needful scenery and regalia for pageant.
	Bookshelves	History with relation to evolution in governmental ideas; readings of current history. Maps and charts to show areas of national government; changes in boundaries and national possessions through conquest, discovery or cession. Chart of the relations of an individual to the particular system in which he is a participant (republic) or to which he is subject (monarchy).

Table I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
	Business Department	Comparison of data in respect to costs of governmental processes similar to that made in respect to other departments of the Centre's activity.
	Public Record Bureau	The group at work in this department keeps a census, with classified social and economic statistics regarding the Children's Centre. This recorded survey, made in accordance with the divisions of the Chart, it will compare with those public records made in the adult world, and will thus learn to evaluate these and understand their sociologic significance. It will publish monthly records in the Centre's newspaper.
INFORMATION		The Chart lists agencies of Information and Instruction broadly under the headings which here follow.
	Bureau of Instruction	In the Children's Centre, the Bureau of Instruction will arrange a general yearly program by means of which (through lecture-movies, newspaper, bulletin-boards and other means of advertisement; subscriptions to magazines and journals of especial import for circulation amongst the various living-rooms; trips and visits and school surveys) the children will become familiar with all these agencies and learn intelligently and systematically to make use of them. If education were simply to succeed in showing children *where to go to find out things* and the meanings of things, it would

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		have gone a long way toward becoming an apprehended science. The new divisions of human activities suggested by the Chart offer simple means for classifying and co-ordinating data hitherto unorganized in form, largely scattered and often difficult of access. It is the essentially direct and obvious nature of these Chart classifications that makes them so rational as educative leads. Their adoption for usage in the general fields of human endeavor would immensely simplify our concepts of civilization, its purport and its needs. Their use in the schools for only a generation would result in a wider general acceptance of the principles of social unity they seek to reveal and inculcate. (There is not one of the following agencies of Public Information that could not utilize the divisions of the Chart in an endeavor to clarify and humanize the concepts upon which it proceeds): SCHOOLS: By means of their publicity avenues, the children of the Centre will be made familiar with the purposes of educational institutions, general, technical, professional, industrial, commercial. As they grow toward the age when the choice of a life vocation makes especial training necessary, a more specific acquaintance with the work of higher training schools will be made available to them. THE PRESS: Besides their experience with their own newspaper, the children will be made familiar with this mode of public

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		instruction and information through their constant use of periodicals dealing with especial interests, ranging over fields covered by Bird Lore, National Geographic Magazine, Popular Science Monthly, Architectural Record, House and Garden, International Studio, Current Events, Asia, Musical Courier and others. THE HOME: Through their own Nursery and family-groups to be described later, the children may be taught to recognize the part which is played by the family in its capacity as a centre of instruction and information. LIBRARIES: The child will become familiar with the important function of the library as an instrument of public information, not alone through the means provided by the Bureau of Instruction, but because of his own utilization of the Centre's Library Bureau and the individual libraries in each living-room. ZOOLOGICAL GARDENS: The children's own Museum Room and their own collections, will be the connecting link with this agency of public instruction. They will pay visits thereto, as well as to Aquaria, Fish Hatcheries, etc. The moving pictures and lecture-movies should aim to cover not only the life-history of beasts, birds, fishes and insects, but to bring out facts about the structure of animals; classifications of animal life; domestication of wild animals; history of dog, cow, horse and sheep and domestic

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		fowl; the relation of plant to animal life; beneficent and destructive birds and insects; the phenomena of mutual aid as an agent of progress and survival; also the histories of great men in the field of zoology and biology. BOTANICAL GARDENS: The children's Museum, together with visits to public flower-gardens and flower-shows, and their movie-lectures will combine to spread information about plant life similar to the foregoing,—classification of plants; their evolution, domestication and utilization; conservation of flowers and forests; farming, fruit-growing; great men in this field. NATURAL HISTORY COLLECTIONS: Through their Museum, their visits to city museums, their books and nature magazines, as well as in their assembly-periods, the children will be shown facts of general interest in archeology, geology, ethnology, of animal, plant-, mineral- and human-geography. Reread all that we have discussed in the Letters upon the question of nature-study and its paramount importance as a point of departure in elementary schooling. Many of the play-interests of children, unguided, or when used unscientifically as starting-points of inquiry, draw on the realm of imagination too largely to be steadying, developing channels of instruction. If the playing of house, store or train is not brought under capable guidance, made subordinate to purpose, and allied with practical need, as it certainly would be in the Children's Centre, it tends

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		to become subjective, calling into play emotion and self-will rather than reason and judgment. The object and processes of nature, on the other hand, are always matters of objective interest, matters upon which thought may dwell impersonally. The relation of cause and effect, the laws of progress, the processes of evolution, the positive qualities of ultimate survival,—these are only a few of the easily-apparent lessons to be gleaned from the great store of truths held within the secrets of natural history. ART COLLECTIONS: The children's own studios will form their connecting link with the art of the outside world, and the general program arranged for them should be such as to provide for the development of art appreciation; art and its relation to life; its application to industry and the home; its history, especially as reflecting the social ideals of various periods. GOVERNMENT OFFICES, PUBLIC RECORDS, CENSUS BUREAUS, etc. The children's own Bureau of Public Records becomes in the Centre the prototype of these means of public information in the adult world. Its work has already been detailed. The existence, maintenance and conduct of all public offices should be made familiar to the children, not alone through their movie-lectures, their newspaper, their own public bureaus, but through visits to mu-

TABLE I (Continued)

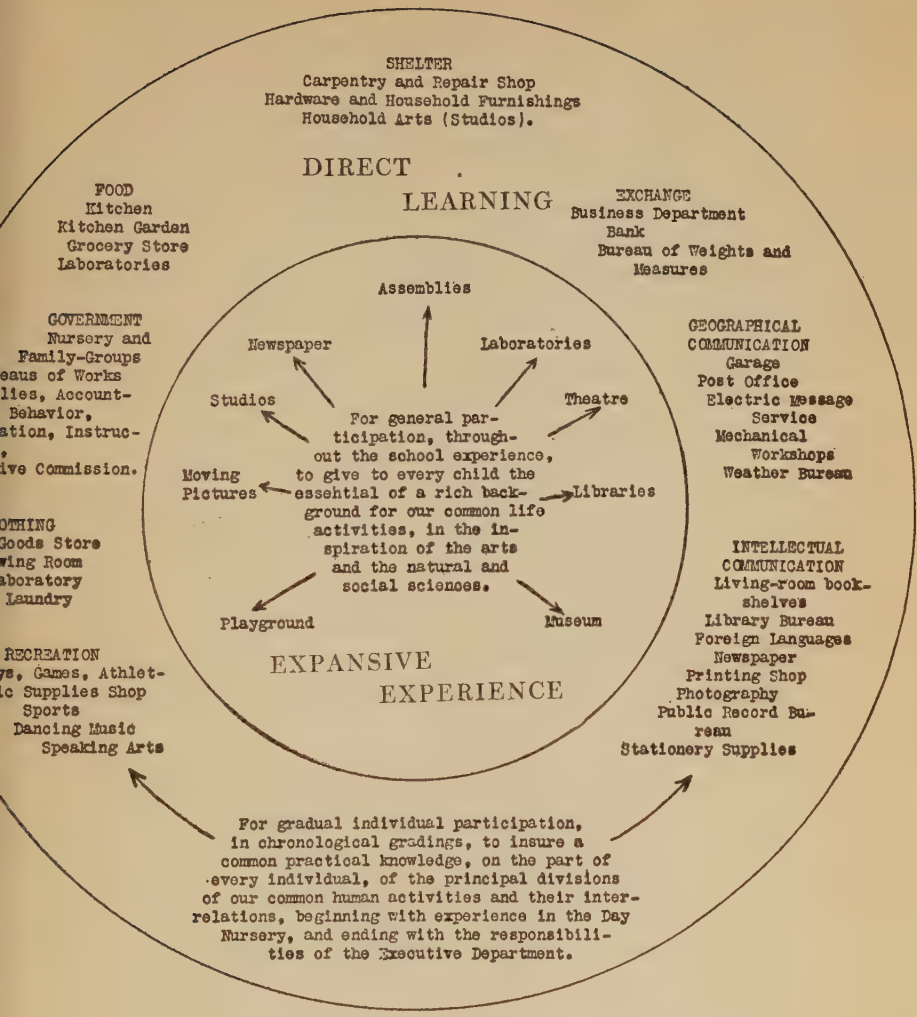
Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		nicipal and state public buildings whenever possible. INSTITUTIONS OF SCIENTIFIC RESEARCH, BUREAUS OF STANDARDIZATION, etc. Points of contact with these will be made in the Centre by means of the laboratories, however small, the children's Exhibit of Standard Weights and Measures, their Weather Bureau, and if in any way available, facilities for astronomical observations. Motion pictures in relation to this subject should deal with the history and evolutionary features involved, the lives of great men in the fields of chemistry, physics and astronomy. CHURCHES: These avenues of public instruction have no representation in the machinery of the Children's Centre, since public schools are rightly safeguarded against sectarian propaganda of any nature. Nevertheless, it can offend no one that children be made aware, through their general sociologic study, of the place and opportunity of the church in our civilization; nor that they be shown, by means of moving pictures, how man's simple means and modes of primitive worship, beginning with the stone-heaps and altars left us as relics of prehistory, have given place to the great church edifices of today. Nothing is gained by that harsh materialism which would seek the repression of all recognition that there is and always has been in human nature such a thing as the aspiration of man toward the Source of his

TABLE I (Continued)

Sociologic Element to be Comprehended	Unit of Correlation in School Machinery	Activities presenting the experience each child will have covered during his career from NURSERY, at 2 to 5 years of age, to EXECUTIVE BUREAU, at 12 to 16 years of age.
		being. One of the most impressive moments in my contact with children was at the close of a short talk given at the Museum of Natural History by its president, Henry Fairfield Osborn. Looking down into the child-faces upturned to his in silent attention, he urged in simple words that while they were out upon their tours of discovery through the great halls of that place, taking in the lesson of the earth's wonders, they forget not God, who framed the worlds, of whom and unto whom are all things. What hardened heart or closed mind would have stayed that gentle admonition?

The diagram following will be helpful in perceiving the rounded nature of the foregoing Table of Co-ordinate Activities in the Centre, and in keeping the issues of our purpose before us.

This survey of the relations existing between the various school activities and between these and life in the outside world, illustrates what an experience for children, from the nursery to the dawning of adulthood, should include. It suggests *universality of content as vital to the curriculum in any stage of learning, and the changes needful in a child's progress from group to group will be changes of degree alone.* Progress from the general to the specific amongst the older children will proceed only upon the assurance of a solid background in their apperception of the fundamental universal values in our daily doings. No vocational training is worth the name which has not builded upon a solid foundation of knowledge of the sources and values of those materials with which it works and those processes with which it co-ordinates.



Two Cycles of Synchronous Educational Experience available in a rational school machinery.

Education should aim higher than the training of automata, puppets pulled by the strings of crass materialism, this way and that, to the tune of today's latest sensation or tomorrow's shrouded fear. Education should aim for *character built upon the development of man's power to think, and to love his neighbor as himself.* The first requirement gives the second a practical aspect usually denied to it, for man is not exercising a power to think when he is dwelling in a vague world of confused happenings in which each man is for himself and "the the devil take the hindmost."

Training by means of the co-ordinated activities we have outlined must eventually dissipate such misty modes of living. Training here is tied up with the vocational viewpoint in every case, but not any more so than with the sociologic, the aesthetic, the historic, which, on the other hand, are vain indulgences if themselves divorced from the vocational,—from man's efforts to sustain life in accord with the demands of civilization. Given this rounded basis of action, the worker has added interest and intelligent understanding to lend dignity and importance to the mere mechanical skill he brings to a job. He is no mere cog, he is part of an inter-related whole co-operating in the production of something which will serve his fellows as well as himself. Civilization becomes *his* concern under training from this point of view and with this background, and his proficiency does not become a mere passport to systematic exploitation at the hands of unscrupulous greed. It is such training that will make of our boys and girls, to quote James Harvey Robinson, not only "the best kind of artisans, but would . . . enable them to co-operate in the process of eliminating the evils from which they suffer. . . . It will furnish at the same time the best, perhaps the only, means of cultivating that breadth of view, moral and intellectual perspective, and enthusiasm for progress which must always come with a perception of the relations of the present to the past."

The panorama of activities which the diagram sets forth embraces two classes, one coming under the heading *direct learning,* the other we will call *expansive experience.* The first will

be treated in detail under a discussion of group-by-group work. The second, *expansive experience,* is covered at all times by all members of the Centre through their constant common participation in the communal features of their school plant,—with their newspaper, museum exhibits, in assembly periods with their lectures and motion pictures, their plays and pageants; with their studio, its galleries, their libraries. It is a communal adventure from which each one gains what meets his present need, the present state of his ability to apprehend, the present set of his interests. It is an unlimited gaining such as you and I attain in our day-by-day reaction to the similar means of broadening and culture available in our grown-up world.

The younger groups will receive through this collective learning experience preparation and background for the more specialized work they must do as they advance in age, responsibility and aptitude. Thoroughness in knowledge and the development of physical ability will arise from the consideration they give their work in their direct experience in their shops, studies, or especial niches of communal responsibility to which they are assigned, or while they are playing and learning in their various, family-groups. The older groups take on gradually, as our Table sets forth, the character of an administrative body, and share with the adult directors the responsibility which such a character entails.

Division of Place, Work and Responsibilities amongst the members of the Children's Centre

I plan a program to provide for the education of boys and girls up to the age of sixteen, the period now fixed by law in many communities as the minimum working age. Public opinion has not yet arisen to the plane which will make possible for every child a rounded development of his powers before he engages in adult occupation. Provision is made in the Children's Centre for continuation work,—along cultural lines, at least,—for those neighborhood boys and girls who must go to work. For greater proficiency in specific skills and knowledges,

continuation work should be adequately provided for by state technical and professional institutions.

It is obvious that the Children's Centre provides a course of study and experiment which overlaps the study courses now provided for in secondary schools. A desirable change in the curricula of these would be one made in conference with citizen-artisans, merchants, etc., to insure means of efficient technical, commercial or professional training against a broad cultural background, one similar to and more detailed than that which obtains in the Children's Centre. The specialization provided for in the listed activities in Table I, obviously assigned for the older children of the Centre, will suggest lines of logical development for higher schools or colleges to assure a firmer grasp of the socio-democratic nature of all human activities.

Training such as is here outlined for children of from twelve to sixteen years of age will no doubt mean an ultimate readjustment of college curricula to meet the intellectual needs of men and women, rather than the undeveloped types they now enroll. This is an interesting question but it is beyond the scope of our present discussion. I mention it here, sir, in prophetic vein, anticipating the conditions under which our mature grandchildren will enter a changed Yale or Harvard.

The division of work, study, observation and recreation amongst the children will of course be according to age and physical capacity. There is enough leeway in so varied an atmosphere for your individually-gifted child or your less-gifted type to find an individual stride and receive adequate especial help where it is needed. Alternate schedules will meet the need of large groups working in a limited area, as is the case in so many congested districts now. "Part-time" will mean something far different then, however, from what it means in your present pinched economy.

On our floor-plan we could well have afforded in many instances to allow two living-rooms to each unit of communal activity,—shop, studio, or workroom. Your school occupies a fair-sized plot of ground for the eighteen hundred children you house, and who could be much more economically disposed in a

school plant such as is crudely sketched for you on pages 52–53. According to our drawing you could conveniently house them by utilizing all of the eighty-five places that are partitioned off, placing groups of from fifteen to twenty-five in each. Five or six hundred can be seated at any time in your assembly-hall, and since, in our program, this large space is to be constantly occupied, practically half again the number of children you now house could be taken care of. However, such arrangements are obviously a matter for individual adjustment to the means at the command of each district. May they speedily increase!

TABLE II

DEPARTMENT OF SUPERVISION	ACTIVITY	AGE
I. Public Instruction	Day Nursery	2–5
II. " "	Playroom	4–6
III. Supplies	Grocery Store	6–8
IV. "	Dry Goods Store	6–8
V. "	Hardware Store	6–8
VI. Works	Post Office	7–9
VII. Supplies	Stationery Store	7–9
VIII. "	Art supply store	7–9
IX. "	Athletic supplies, Toys and Games	8–10
X. Public Instruction	Museum	8–10 [1]
XI. " "	Assembly Bureau	8–10
XII. " "	Motion Picture Library	8–10
XIII. Works	Electric Message Service	9–11
XIV. Public Instruction	Bureau of Weights and Measures	9–11
XV. Works	Sewing Room	9–11 [1]
XVI. Recreation	Playground Bureau	9–11
XVII. Works	Carpentry and Repair Shop.	10–12 [1]
XVIII. "	Kitchen	10–12
XIX. "	Garden	10–12
XX. Recreation	Athletic Bureau	10–12
XXI. Public Instruction	Library Bureau	11–13
XXII. Works	Laundry	11–13
XXIII. Recreation	Music Bureau & Music Room	11–13 [1]

[1] The ages are those of the children whose school-home is in this designated place. Other children from all over the Centre come to these particular studios or laboratories for work or observation constantly.

TABLE II (Continued)

DEPARTMENT OF SUPERVISION	ACTIVITY	AGE
XXIV. Public Instruction	Foreign Language Bureau.	11–13 [1]
XXV. Works	Garage (Machinists' shop).	11–13 [1]
XXVI. "	Studios	12–14 [1]
XXVII. Public Instruction	Public Record Bureau	12–14
XXVIII. Accounting	Business Department	12–14
XXIX. "	Banks	13–15
XXX. Recreation	Theatres	13–15 [1]
XXXI. Works	Laboratories	13–15 [1]
XXXII. Recreation	Dancing	13–15 [1]
XXXIII. Works	Photographers	13–15
XXXIV. "	Newspaper Office	14–16
XXXV. "	Printers	14–16
XXXVI. Administration	Bureau of Behavior	14–16
XXXVII. "	Bureau of Works	14–16
XXXVIII. "	Bureau of Supplies	14–16
XXXIX. "	Bureau of Recreation	14–16
XL. "	Bureau of Accounting	14–16
XLI. "	Bureau of Public Instruction	14–16
XLII. "	Directive Commission	14-16 [2]

In making out the Table here given I have borne in mind three factors, degrees of physical, mental and moral adaptability, in determining where children of a given chronological age might best function in this boys' and girls' commonwealth. Therefore to divisions requiring less manual labor, less attention to detail, and less individual responsibility the younger groups are assigned.

To be as explicit as you wish, I will now outline the work of separate groups. I shall cover only one or two because these, whichever they may be, will amply suggest the detail of programs for other groups.

I shall begin with the youngest children of all. It is my conviction that by properly environing and guiding our littlest children, intelligently meeting their aptitudes in the nursery and playroom, we shall save them fully five years, if not more,

[2] But one or two children are elected to serve as representatives of the children on the Directive Commission; the remainder are adults.

of the drudgery of what is now called elementary education. It has been amply proved to me that this can be done, not alone because I have seen it done in my own home, but because of the constantly-increasing number of homes in which the same development is taking place.

Nursery and Playroom

In the foregoing Letters I have abundantly suggested ways and means for such training of children in Day Nursery and Kindergarten as shall give them a command over written speech commensurate with their ability to talk. In the space reserved for them in the drawing, in large bright rooms with windows opening on street and on garden or playground, your little children will be not alone happily occupied with the play and work arranged for them in the best kindergartens nowadays, but while they are thus playing they will be given, just as was Peter, every opportunity to develop that all-rounded interest in color, form, rhythm, *number* and *words* (spoken and printed or written) which it is within their capacity to do. Put within their reach the proper tools and they will, under intelligent guidance, attain command of them, and without sacrifice, either, of any quality you now hold precious.

Froebel, with his "gifts" took the first rational step toward emancipating babies from the condition of unnecessary ignorance and limitation which hampers them and their enjoyment of their own activities, and their growth into an intelligent comprehension of their surroundings. Adult life ordinarily takes no cognizance of the thought-world in which these little beings move about; that is why it took so long to produce a Froebel to translate their needs into terms comprehensible to adult understanding.

He introduced the child to Tools where theretofore he had been obliged to resort to whatever he could find in his environment upon which he could pounce to exercise his senses, his capacities,—upon sticks, flowers, pebbles, bits of paper, colored cloth, old boxes, pictures, which he gathers surreptitiously when he is not allowed openly to handle them. Froebel wonderfully

opened the way of organized mental progress for the babe, to take the place of the chaotic haphazard ways and means of development to which indifference and unintelligence subjects him. While handling the "gifts,"—varieties of geometrical forms, many of a kind, which tiny hands may easily grasp,—and while playing busily with brightly-colored pegs, sticks and wools, the child is developing and organizing his sense-impressions in a way that, educationally viewed, is highly satisfactory, and to the child himself highly enjoyable.

We wait, however, in our present system, too long before giving these toys to our children,—not as attractions to oust the woolly cat, the doll, the teddy-bear, the rattle and the mechanical toy (so dear to every adult heart!) but as playthings which, alongside of these others, will serve the child's instincts of manipulation and curiosity, and let him begin to exercise his available mental faculties. In observing, discriminating, separating, ordering, grouping, arranging, matching, measuring, as did Peter, and as, to some extent, greater or less, slow or fast, will every babe, his self-education may proceed scientifically. With less evocative, less attractive, less stimulating playthings, it proceeds uncertainly and often wastefully.

Most toys pander to emotion only; many others stimulate, but to nervous excitement alone; but nursery toys on the order of the "gifts" will, under the simplest of guidance, provide means for steady, healthful educative nursery occupation. The patient, observant mother, teacher or nurse will know the moment of readiness and take advantage of the set of the child's interest or attention to begin the formation of right mental habits.

Such toys were always introduced into Peter's play-place as *ordered, arranged.* Vari-colored cubes, spheres or cylinders were not just given him helter-skelter; they were given him all of a color, or all of a shape, or all of a size, or in other ordered groupings. When he, in the natural course of his bumping-, creeping-, throwing-career around the "pen" scattered them as every proper baby will do, it was our place, in our few moments of play with him, or at putting-away time,

to begin their rearrangement, color by color, shape by shape size by size, in the separate boxes or compartments where they belonged. It was our place when sitting to string for him a chain of yellow wooden beads, to reject the blue or the green he eagerly but unseeingly would hold out to us, to let him *see* that yellows alone were wanted there at that time, and no other color would we accept from him! Another day he may pick out all the red ones, or the greens, for us, if that is the color he hands us to begin with.

Each thing *belonged* somewhere, had an identity that it was first ours to point out and his, in time, to distinguish. I say in time advisedly; and that time is the child's right time alone, not one to be imposed by you. My protest against retardation, which is one extreme of our attitude in regard to the mental development of young children, includes an equally vigorous plea against the folly of acceleration, the other extreme. You are only properly safe-guarded against either when, having provided for the child of any age a full and varied means of self-education, you content yourself with a minimum of intervention for explanation or discipline, as the case may require. Of co-operation, on the other hand, give as much as you wish, provided you are not in the way, and know when, for the child's good, to let him go ahead by himself. Many projects become tedious when tiny hands are left alone to bring them to fruition. It is then that you are needed, so that your little boy or girl may not be robbed of the joy of fulfilled desire.

As there was order and arrangement emphasized in the presentation of his blocks and geometric gifts, so order was observed in the introduction to Peter of words. The adjustable sign TEDDY was not left on FIDO'S sleeping-place, nor were the CUBES put away in the box distinctly labelled SPHERES or BALLS, nor the blue "noblongs" placed in the rows marked RED.

As the Letters have shown you, Peter's ability to distinguish the printed symbols of objects was commensurate with this development of a sense of order in relation to the objects. Letter X suggests amply the abundant ways of naturally and

unlaboredly bringing the child into command of printed as well as spoken language. Love, interest and observation on your own part will devise others.

I have also told of the means that will come easily to hand to engage a child's interest in number, especially in the early stages. Playing-cards particularly with their grouped spots and identifying printed figures, will help him to develop his number concept. Dominoes, parchesi and other number games may come a little later, but a very early game may be made with a series of little boxes (we bought empty pill boxes for this) numbered on the cover with big figures from 1 to 12, and within each box the designated number of dried beans. Peter's game was to empty the contents of all into a heap, and then put back the correct number of beans into each box. Similar ways of bringing about a right recognition of the relation between number and printed symbols will suggest themselves in connection with many of the children's own play projects.

If you take them upon visits to the school shops and workrooms and let them once in a while watch the dances and listen to the music of the older children, you will find them reproducing in their imitative play much that is of value. Give them, as it is given in the best kindergartens today, all delightful means of developing their tactile, visual and audile faculties and their muscles too.

It is unnecessary in view of all that the Letters have described to dwell further upon the activities of this youngest group, except to mark the fact that they are to be conceived of as emphasizing to the older groups that same relation in the life of the whole school that the babe holds in the life of the family. Elements of solicitude, protection, helpfulness will arise in the cooperation of the various school-groups with the work of the nursery and playroom. Kitchen, sewing-room, playground, studios, library,—all these and no doubt others, will furnish a quota of helpers and observers in the work with these youngest children.

School Grocers

(A Family-Group)

The intelligence and interest with which a child will enter upon the work of the Children's Community proper will depend upon the efficiency of his prior training in the playroom. He will be assigned to a group under the supervision of the Department of Supplies, where the requirements are simple enough to meet his capacities to respond. "Department of Supplies" will mean nothing to him, so let us in considering his case, lapse into the language he will understand. He is going to "keep a grocery store." He has a "great big real" grocery, with real scales upon which to weigh out fascinating things to handle or to scoop out,—rice, barley, pease, oatmeal. Cans of real corn and tomatoes stand in pleasing rows upon his shelves, with beets, spinach and other vegetables ranged beside them. His scales have real weights, grading from a tiny one, an ounce, for weighing spices, to a heavy pound, for bulkier food. When it is his turn to measure he is going to find out just how much difference there is between an ounce of something and a pound of it. He has milk in bottles graded in half-gill, gill, pint and quart measures, and a big gallon measure into which some day he is going to pour gills, pints and quarts to find out how much it will take to fill it up, and how many of each smaller measures are needed. These things he finds out to help him in his work he will write down in his big book, called WHAT GROCERS HAVE TO KNOW.

He has bread and crackers to sell, and butter, which he must weigh carefully. He has small jars of minced chicken and other meats, cans of salmon, tuna fish and sardines, with other things a real grocery keeps and which children may with safety spread on their lunch sandwiches. He can sell them like a real grocer, too, to every child who comes to his counter, and *mirabile dictu,* he has a real cash register with real money in it, and must learn to take exactly the right price for everything he sells, and be careful never to give the wrong change. At the

end of the business day he must make out an account of all he has sold and how much money he has taken in, and must carry his account to the book-keepers upstairs and put his money in a real bank like a grown-up.

Now, of course, the child in "Group III," busy over all this, if he is not already able to read the names of the labels upon his wares, must learn to read them if he wants to stay in the fun, and does not wish to be deprived of his turn to wait on customers simply because he cannot tell R-I-C-E from S-U-G-A-R. I do not think it will be long before he learns. He must also learn to copy these names in printing, and later to write them, so that he can put down in the salesbook the name of the food he has sold and the amount he has received for it. He must learn how to add and subtract much quicker than he did in the kindergarten play, so as not to keep customers waiting too long for their change. The mother or father in the shop will help him at first, so that he doesn't make mistakes, and will play number games with dominoes and cards, word games with anagrams, and let him make rows of the names of foods on the typewriter (which I suggest be one of those archaic *Smith Premiers* which have capitals as well as lower-case letters).

After these times of game-playing and business in the shop, there will be many interesting things for this family of grocery-children to do, in which, as the weeks and months go by, they will have learned a great deal that all sellers and eaters of food should know; about the kinds of food there are, and what animals and plants supply them; where they come from, far countries and near; routes over the land or sea by which ships or trains bring them to near markets; the way the farmer works to grow foods, or the orchard-keeper, or the man on the cattle-ranch; about insect friends or foes these growers have to meet, and birds that help or hinder.

He will find much use for all this information, because the customers who come,—cooks from the kitchen who are preparing the nursery-children's meals, and shoppers from the dif-

ferent family-groups who need things for their midday or mid-morn lunch,—will each wish to have some interesting fact to carry back from the grocery regarding their purchases, such as "Oranges from Florida today!" or "Salmon from the Kennebec River, Maine!" It is of such interesting facts that this grocer will write his advertisements, either for his shop or for the children's newspaper he receives each week.

From the stationer's he will buy cardboard and from the art-supply shop he will buy paints or crayons to make his advertising placards, and when the artist from the studio visits his place after "business hours," or when he goes upstairs with his group to spend an hour in her gallery, he will learn how to make his placards more bright and beautiful and attractive. Who can learn most cunningly to design so as to show the work and wonder that lies hidden in the history of a prosaic package of Cuban sugar, or a tin of tunny fish?

. . . Of course, sir, there are higher ends for art, but just now your little boy is learning to invest with life and colorful meaning common things which drudgery has dyed drab.

In lieu of tests, engage your children in games of contest. (Remember those Eskimos I told you of.) Several such testing games occurred to me in my play with Peter. Some are played upon a large spread-out map of the world. Upon tiny blocks of wood (square wooden beads will do very well), we mount match-sticks or toothpicks to which cardboard pennants can be pasted. On these pennants are printed the names of plants or animals that supply food. Each child, playing in rotation, is to take up one of these pennants, which lie face down in a central pile, and put it upon the map in the region where it belongs. If it is correctly placed, the child scores a point. If incorrectly placed, the child following has the opportunity of changing the pennant to its right place, for which he receives a double score. The game continues until all the pennants are used up.

A reverse of this game, slightly more difficult, is to place the pennants indiscriminately in regions over the map. In turn,

the children then remove from the map those which they discover to be in the wrong places. The child scores for each erroneous position he discovers.

Peter's suggestion one day that we play "Color Cassino," of which I have spoken elsewhere, led to the planning of various other kinds of cassino, applying the simple principles of that old card game to the purpose of familiarizing a child with Words, their meanings, their derivations, the parts of speech, etc., or with facts about Foods, Animals, Famous People of the past and the present; of the Earth; as well as any other subject to which the rules and order of the game would lend itself.

A Food Lotto Game is made by using large cards divided into columns headed respectively FARM, ORCHARD, DAIRY, FISHERY, CATTLE RANCH, and a large number of small stiff-backed cardboard squares on which are printed the names of foods. A number of these small squares are dealt to each child, and one of the number calls aloud the names on his own little pile of squares. The child who calls aloud the names has no large card of his own to fill, but the others have, and they select from their own small squares, which are spread out before them, the names that are called out and put each in its proper column, which contains six blank spaces. The child who first has a card filled, of course, wins the game.

Similar games can be devised using CITIES, RIVERS or MOUNTAINS instead of FOODS, and heading the columns upon your large cards with the names of COUNTRIES or STATES. For older children, with more experience and information, such test-games may cover, in similar ways, fields in history or literature and mathematics too. I would urge you to let your children assist in their making and prepare their own games by printing their own food-lists, or river-lists, mineral lists, or English, French, American, German, Spanish authors, etc.; their own lists of important events to be used on the Lotto History Cards, which you may divide into columns headed either by centuries or simply PREHISTORIC, ANCIENT, MEDIEVAL, MODERN.

To come back, however, to your little children in the grocery

store. Suppose, since I have said enough to give you the savour of their happy unlabored experience, I give you a more formal program now to cover the ways by which they will be adding to the practical arts those which build up, along with bodily strength and grace, an alert and gracious mind.

Group III (*Ages 6 to 8; Supervision: Dept. of Supplies*)

PLACE OF ATTENDANCE	HOURS PER WEEK	EXPERIENCE
Grocery store	3 ¾	Weighing, measuring, selling of food stuffs as already described; use of all current forms in salesbooks, receipt-forms, bank-book, etc. Simple business arithmetic.
Living-room	5	Classifying of foods; their sources; their geography; how they are transported, by means of imaginary journeys aided by especially-prepared maps, showing routes of trade. Principal foods of the races from which foods come, thus touching upon the habits, manners and customs of foreign peoples; what part nutrition plays in life. First use of the Chart in recording and classifying simple elementary activities they see going on about them.
Living-room (Reading and Writing) (Word Studies)	5	Stories read and acted. Games with anagrams for spelling; use of typewriter and handwriting for recording words they know how to spell, in classes, as name-words, describing-words, doing-words, position-words (as *here, there*), time-words, number-words, etc. Other classifications by "families," as vegetables, fruits, birds, beasts, insects, fishes, parts of house, parts of body, furniture, flowers, etc. This is the beginning of a logical dictionary for children.
Living-room (Foreign language)	2¼	Visit to group of teacher of French or German to be taught along the same lines, conversationally, (at first), as those indicated for English above.

TABLE I (Continued)

PLACE OF ATTENDANCE	HOURS PER WEEK	EXPERIENCE
Living-room	5	Lunch and rest period. Let there be small rugs or coverings available, and little flat cushions.
Playground or Gymnasium (Physical Training)	2½	Directed play by special teacher; beginnings of physical training, correct posture, balancing and rhythmic exercises.
Outdoors (Physical Geography)	2½	Work on roof or in sand-yard to illustrate geographical location of fishing, hunting, pastoral and agricultural regions; also making of trade routes by land and sea. Gardening, if possible; and once a year, at least, a journey to a farm or dairy, to harbor, railway station, terminal market.
Music Room (Music, rhythmic work, dancing, singing)	3	Group-singing; individual ear-training and sight-reading; melody-making; meaning in music; rudiments of interpretative dancing. If there is a phonograph or piano in living-room, these younger children need not go to the studios for this work.
Auditorium (Information and Recreation)	1	Motion picture, with talk of general interest or Music (School Orchestra) or Music-lecture or Choral singing, or Dramatic Presentation (in which sometimes this youngest group will participate)
Auditorium (Government)	½	This group must attend at School Meetings when required, either at general or special meetings, to report group statistics to Public Recorders, but need take no active part in government other than representation.
Kitchen or Laboratories or Museum (Observation)	1½	Observation in kitchen, where this group may be "helpers"

TABLE I (Continued)

PLACE OF ATTENDANCE	HOURS PER	EXPERIENCE
		In laboratories, to observe under supervision, the analysis of foods
		In Museum to examine exhibits, especially those having to do with food, its industries and tools.
Studios (Practical Arts)	3	Work in studio or visit of art teacher to living-room for drawing and painting (pencil, crayon and water-colors); modelling suggested by familiar objects and pastimes; or Visit of sewing teacher to group or visit to sewing-room for simple sewing or weaving.

This tentative program is made to accord with the present custom of a five-day school week, covering, however, 30 hours (the 5 hours for rest and lunch not being included, though in many neighborhoods it is best that these should be spent at the school).

The allotment of time to each activity, to provide for a uniform six-hour day is also, obviously, put forth tentatively, and only in response to your request that I go very much into detail. I append the following, to show on what our summary of hours per week is based:

Shop-keeping	¾	hr. daily
Living-room occupations	1½	hr. Mon. Fri.
	2½	hr. Tue. Thu.
	2	hr. Wed.
Foreign language	¾	hr. Mon. Wed. Fri.
Physical exercise	½	hr. daily
Gardening or outdoor geography	¾	hr. Tue. Thu.
	½	hr. Wed. Fri.

Music, dancing, etc	1 hr. Mon. Tue. Thu.
Auditorium	½ hr. Mon.
	1 hr. Fri.
Observation	½ hr. Tue. Wed. Thu.
Arts	1 hr. Mon. Wed. Fri.

A five-day school week is needed for the sake of the teacher, but in this Children's Centre, if school shops and bank are kept closed on Saturdays, there does not seem to be any reason why the children should not make use of the libraries, studios, workshops, playground and music-rooms on that day, if they wish to do so. Perhaps your Parents' Association could arrange suitable supervision for those places on that day.

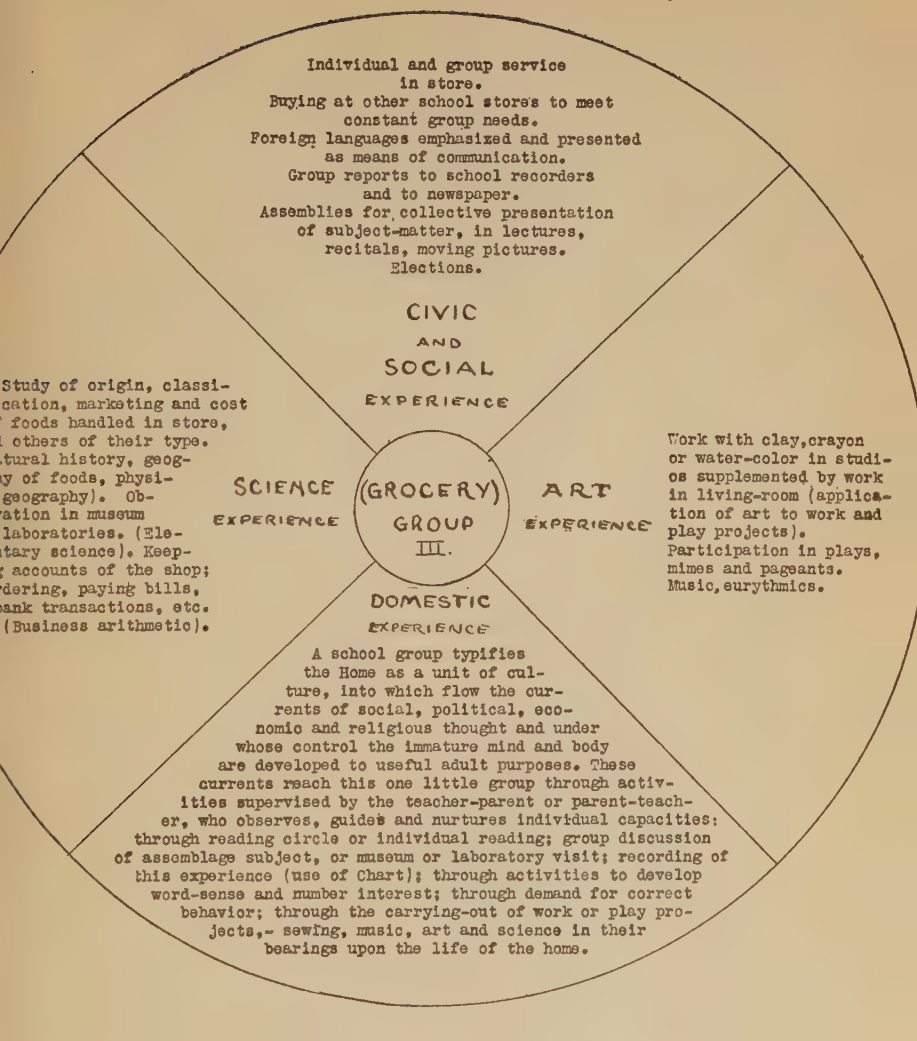
I am sending a diagrammatic picture to show you further the roundedness of which I have said so much, as it obtains in the experience of this one typical school group.

Other Groups

The foregoing program for Group III, with the accompanying diagram to illustrate the types of activity that have been selected to secure a rounded experience, will enable you now to lay out programs for all other groups which will embody similar civic, social, artistic, scientific and domestic elements.

The groups under the supervision of the Bureau of Supplies, numbered III to IX (with the Post Office group, under Bureau of Works) ranging in years from six to ten, will have opportunity in two years, perhaps three, to cover the work in all of the school stores, with the household and business arithmetic involved, correlated reading, work and play in the fields of natural history, physical, commercial and human geography and art; with the development of a concept of civic and social responsibility through their assignment for public duty in some capacity provided by the Department of Public Behavior, or through their own election,—Sanitation Squad, Order Squad, Departmental Clerks, etc.

Groups X to XXXV, ten to sixteen years old, may cover in the following five years, the wide range of duties and studies


Individual and group service
in store.
Buying at other school stores to meet
constant group needs.
Foreign languages emphasized and presented
as means of communication.
Group reports to school recorders
and to newspaper.
Assemblies for collective presentation
of subject-matter, in lectures,
recitals, moving pictures.
Elections.
CIVIC
AND
SOCIAL
EXPERIENCE
Study of origin, classi-
cation, marketing and cost
foods handled in store,
others of their type.
tural history, geog-
y of foods, physi-
geography). Ob-
ation in museum
laboratories. (Ele-
tary science). Keep-
accounts of the shop;
dering, paying bills,
ank transactions, etc.
(Business arithmetic).
SCIENCE
EXPERIENCE
(GROCERY)
GROUP
III.
ART
EXPERIENCE
Work with clay, crayon
or water-color in studi-
os supplemented by work
in living-room (applica-
tion of art to work and
play projects).
Participation in plays,
mimes and pageants.
Music, eurythmics.
DOMESTIC
EXPERIENCE
A school group typifies
the Home as a unit of cul-
ture, into which flow the cur-
rents of social, political, eco-
nomic and religious thought and under
whose control the immature mind and body
are developed to useful adult purposes. These
currents reach this one little group through activ-
ities supervised by the teacher-parent or parent-teach-
er, who observes, guides and nurtures individual capacities:
through reading circle or individual reading; group discussion
of assemblage subject, or museum or laboratory visit; recording of
this experience (use of Chart); through activities to develop
word-sense and number interest; through demand for correct
behavior; through the carrying-out of work or play pro-
jects,- sewing, music, art and science in their
bearings upon the life of the home.

ELEMENTS OF A COMPLETELY ROUNDED EDUCATIONAL EXPERIENCE

provided for in the listed activities. These are so arranged as to secure a right balance of the scientific, the aesthetic, the vocational and social, and especially so as to provide for individual progress.

The child who has covered in the school stores a practical course in business arithmetic will find himself sometime between the ages of nine to eleven, serving in the Bureau of Weights and Measures, where a study of the instruments of measurement and of the mathematical tables, etc., used in the various branches of industry and science, will necessitate a closer attention to arithmetical relations than he needed formerly to give.

Of these tables, etc., a child will have further use in his experience in the workshops and sewing-room, and later in the laboratories, the weather observatory, etc.

Where the elements of woodworking mathematics are required, there they will be given; where science mathematics are appropriate, they will be taught and applied, each in its proper time and place and under the stimulus of a rational interest. None of this will be a mere smattering, as you may fear of so free a journey through the land of knowledge, for these children will be living daily, you remember, *with people who do*, and who will so genuinely be doing that there will be as small an opportunity for mere smattering as there is likely to be of patience with it.

In the two or three last years, where the boys and girls assume a large responsibility for the conduct of the Centre's activities, there will be no relaxation of their learning experience on that account, but they will be given opportunity to do more intensively in the laboratories, workshops, business offices, newspaper and executive offices, those things toward which aptitude and need have inclined them, observing at the same time a program which will give balance to these especial interests. They have been and are now simply participating in a gradual advancement in the acquirement of knowledge, not alone with a view to its present utility, but as a stepping stone to future use in the adult world to whose service they soon will be dedicated.

They will have spent from eight to ten years in this Children's Community, during which time they will have been *contributors* to its life and culture, and not as they are in your present system, pauperized by a false concept of education as a receiving only. Nothing so aptly images to me your practice of education, sir, as that daily administration of brimstone and treacle made famous at the distinguished school of Mr. Wackford Squeers, "in the delightful village of Dotheboys, near Gretna Bridge, in Yorkshire." For generations we have been making our children take brimstone and treacle, always trying in the meanwhile to make ourselves believe it was "good" for them, and re-enforcing our vain hope with agencies ranging from the birchrod of antiquity to the so-called Intelligence Test of today. Perhaps now, without resigning one iota of the protective and directive functions inhering in us as guardians, we are about ready to ponder in humility what the prophet may have meant in recording his vision of the day when "a little child shall *lead* them."

Before passing on to a new subject, I would like to add a word as to the extensive program of motion pictures and other means of collective presentation,—series of lectures, pageants, etc., that I have indicated.

The subjects suggested for these presentations cover every field of human activity, based as they are upon the sociologic divisions of the Chart. It is obvious that no one-year program could embrace them all. They should be planned, therefore, as cycles. Let a five year program aim to cover them all, so that at least twice in his school experience a child will have witnessed each of these surveys of civilization from all points of view suggested by the Chart,—Shelter, Food, Raiment and Ornament, Barter, Law or Ordered Behavior, Recreation, Geographical and Intellectual Communication, Recorded Information of Skills and Knowledges.

The fact that we have provided for a Library of Motion Pictures, for circulation amongst all schools in any municipality or state, involves the need of a public effort on the part of those interested in education, toward securing the monies and skilled

agents to build up this project with complete fidelity to the educational intent.

Selecting A Staff of Directors

I have used the word *directors* because it better expresses than the word *teacher* the essential human element which should exist between adults and children. One is a far less didactic word than the other, and admits of tenderer, humbler qualities of guidance which the official intellectual aroma of the other too often forbids. So far as the children, at least, are concerned, the adult workers in the Centre should be people first, teachers last. "They will be the mothers and fathers, workers, owners of shops and things,—to help or to show how,"—I quote Peter again.

To him there are, in relation to children, two classes of adults; those who, as in his own home, (his father, mother, Mary, and sometimes his grandmother, sometimes an uncle), supervise in common or singly the activities of the household group, are responsible for its physical, moral and intellectual welfare; and those who, outside the home, or coming into it from time to time, follow specific occupations of benefit directly or indirectly to the home,—the carpenter, the grocer, the museum-man, bank-teller or auditor, the editor, advertiser, the musician, the artist.

(At first no subtler distinction amongst human beings existed for him, all were his "friends," some his cronies. Like the little boy described with such poignant tenderness in Max Muller's *Memories*, Peter had no word for strangers, there were none such. The itinerant scissor-grinder with whom he had been chumming on the back stoop would be hospitably invited in for a railway trip on the couch in the living-room, and, thank heaven, was man enough not to refuse. I would that the schools might help to foster and retain that brave friendliness of the unspoiled child toward all men.)

Keep as close to a child's ideal as you can, and in accordance with the program we have been outlining, and with our discussion of this subject in Letter IV, let your staff be one of profes-

sional men and women,—artisans, craftsmen, accountants, etc., to direct the children's activities; each one at the same time being in the position of "mother" or "father," as Peter has it, in some one group in some especial division of civic responsibility.

To a director's especial place of work, groups other than his own particular family may come, on schedule, for instruction. The number of children in your Centre will determine the question as to how many of your directors shall teach one especial subject and how many simply confine their duties to the general needs of their own groups. However, to keep the child's experience analagous to that which obtains in a real home where the income is ample, it would seem reasonable that the teacher-mother or teacher-father should not be looked to to supply the instruction which is ordinarily given in the home by visiting-teachers—such as those of drawing, music, art needlework and foreign languages; or for which the child goes out of the home, as for dancing, gymnastics, elocution, the arts. The program of Group III presents a fair balance between the work of the mother-teacher and that of visiting-teachers.

I would not advise a very much different order for the older boys and girls, for much is gained for children during the difficult impressionable period of adolescence if while following a program of departmental activities, they still may have the benefit of belonging to a "home" group in the school. They need, as well as the younger children, the elements summed up as domestic experience in our diagram (page 267) to be given under the sympathetic guidance of men and women who understand especially well the psychology of this period and are armed with sufficient firmness and patience to adequately counsel and encourage.

The Children's Centre provides amply in its machinery for an educational régime as efficient in every respect for each child as that which now obtains only amongst the especially-tutored children of the wealthy, while at the same time insuring to each an essentially democratic experience.

The quality and genuineness of this democracy depends

largely upon the intelligence, breadth of thought, humility and kindliness which actuate the directors.

Which brings me now to the subject of

Administration

Since we have agreed upon the reasonable point that the welfare of children is rightly the concern of the three groups, parents, teachers and the State, let us see how a fair share of administrative duty shall be borne in the Children's Community Centre by each.

Remember, as well, that we have accorded to the children themselves the right of representation from amongst the older groups. Our program has provided for the children a large measure of responsibility for right conduct of the school's business and life-affairs, and I stress here the point generally overlooked in your pseudo self-government (commonly passing for a democratic feature of school life) that merely nominal responsibility is as degrading to children as it is to a self-respecting adult.

If you are not prepared to *allow* self-government, do not foster it; do not go through the mere form with your Students' Councils and other similar superficialities. Why add yet another to the shams our children must erase from their memories when they contemplate the flimsy nature of their school experience? Genuine self-government will spring in the Children's Centre from the understanding that all, young and old, seniors and juniors, directors and apprentices, are working members of a busy commonwealth of common endeavor, in which what is helpful to one is helpful to all, and what hinders harmonious activity is everywhere emphatically to be corrected upon a commonly-accepted code of behavior.

Along with children's representatives elected at school assemblies from amongst the six older groups, a Directive Commission for the Children's Centre of each city district should consist of the following:

1. A parents' representative from that district, elected by the qualified voters,—his neighbors or hers.

2. A representative of the State or County Board of Education, appointed by that Board.
3. A trained administrator of social service, appointed by all others of the Directive Commission and engaged upon merit only.
4. Adult representation from each of the supervisory departments of school activity, listed severally as Supplies, Works, Behavior, Accounting, Recreation and Instruction.

These last, of whom there are, in this tentative program, allowing but one to a group, some forty-odd in the Centre, might serve in rotation. According to the list in Table II (pp. 253–254) if there is but one director to each group named there, representation on the Directive Commission would rotate in regular order, say each month, amongst the nine directors in Instruction, six in Supplies, thirteen in Works, five in Recreation, two in Accounting, seven in Administration. Such a democratic arrangement will allow each director to come personally into touch with the Directive Commission and divide the responsibility equally, as it should be, for departmental efficiency.

Duties of the Directive Commission

1. To see that all the rules of organization that may be adopted are harmoniously carried out.
2. To engage efficient directors and workers.
3. To receive reports from these and to act upon their recommendations.
4. To transact through its representative on this Commission all necessary business with the State or County Board of Education.
5. To call regular meetings of the parents and all voters in its district for the purpose of reporting to them upon the work of the Children's Centre and of discussing with them the following divisions of responsibility:

Maintenance
Departmental Activities

Continuation Work
Neighborhood Extension Work

which, in conclusion, we will now briefly take up in order.

Maintenance

Ample funds for the education of children and of adults should be supplied from the public monies. There is no excuse in a wealthy commonwealth, such as ours, for less than a munificent allowance in its budget for the welfare of children, especially, and for public instruction to develop the capacities of adults and enrich their lives.

Large private endowments made for educational purposes should be accepted by the state or municipality only with the consent of the majority of its citizens. Far from disagreeing with this condition, a sincere donor would see in it a forceful means of awakening the public conscience to the issues of education in a democracy for a democracy.

Departmental Activities

We have classified the school activities, for logical administrative purposes, under the headings Public Behavior, Works, Supplies, Accounting, Recreation, Instruction and Administration. The directors working under these respective headings should assemble themselves into Committees to supervise the general program, each of his own group, in co-ordination with those of all other groups. A representative of each would report, as above stated, to the Directive Commission at its regular meetings, and submit a budget for the monthly maintenance of each department.

At group assemblies called for the purpose, the children will listen to reports from each of these departments, furnished by Departmental Clerks, elected by the children themselves to serve as secretaries to the Committees of Directors above-named. Through each of these Departmental Clerks, the children keep in touch with their especial supervisory official and take up with him, or her, all questions affecting the interests of their shops,

their homes, their workrooms or studios. Thus direct representation of the children, with their consequent interest in their own public affairs, is logically and efficiently secured.

Continuation and Neighborhood Extension Work

The entire experience I have suggested is one calculated to allow the child a wide range of selection and experiment upon which to test his powers and try out his aptitudes. At the same time it has become obligatory upon him to share to some extent, whether as participant or observer or recorder, in each one of the important divisions which are the basic social or industrial factors of communal life. This is an experience which must inevitably engender social sympathy and tend to break down class barriers, one that must widen the outlook of any individual, whether he is to serve his community as director, employer, brain-worker or manual laborer in the business of the world.

Both the child and his watchers in this pre-vocational experience will have a far fairer basis than now can possibly exist for judgment as to the type of vocation for which he is fit. The co-operation I have suggested, with citizen artisans, merchants and professional men (which is to give them full representation upon all State Boards of Education), should result in the working out of definite standards of efficiency for apprenticeship or employment in each of the vocations, industrial, technical, commercial, professional. To secure the machinery and methods in State vocational institutions which will make those standards attainable is a step awaiting educators throughout our land. To my mind it is a step which should be taken entirely in consonance with the underlying principles of our projected Children's Community Centre.

The degree to which continuation work in preparation for a life vocation may be given in this Centre will depend upon the nature of your equipment. If you have the space and machinery at hand for training on an advanced scale, such as boys and girls must otherwise get at State manual and technical schools, so much the better. Not for the youth of the

neighborhood only, for ofttimes to many of these there will accrue a great gain in dependability, stability and self-reliance in changing to an environment such as that of formal technical and professional institutions. It is for adult education, too, that I plead, for continuative and regenerative work amongst men and women everywhere, the scope and spirit of which I only just touched upon in my last letter, fearing there to call forth in you a protest against demands so wide upon your local resources.

But, sir, consider your opportunity, and the wealth of willing service you have enlisted by your own forward spirit in this neighborhood! You will have the equipment. Why not make completest use of it?

Your Bureau of Extension Activities, in our Children's Place, need only make a study of the program we have been mapping out for our boys and girls, in this Good Place to Work and Play and Learn in, to find out how to meet, simply and humanly, the conscious craving or the unguessed need of their mothers and fathers.

These are children, too,—*if they but let it be so.*

APPENDIX

With Reference to Chart of Civilization (See Letter VI).

The items indexed on this Chart have been necessarily abridged, because the multitudinous details of a Survey of Civilization in its entirety require pictorial representation on a scale many times that shown here. For the purposes considered in the accompanying Letters, only such familiar, illuminating details have been selected and indexed as are suggested in the Picture of a Child's Thinking (following page 79).

As already explained, as other subjects and objects, in their social, industrial, political, scientific, economic or artistic significance, arise in the course of school experience, or in the home, each will find a fitting place in some one division of the Chart. There it may be indexed and studied, and the important details of its development noted down.

A suggested outline of one such object of study (let us take *Policemen,* for instance) will indicate the range of correlated topics over which inquiry may logically travel. Not all at once, not in a day, nor a month, nor a term. Such a survey, beginning, perhaps, in the interest and inquiry of the very youngest groups, will extend through many periods and hinge upon many phases of school experience, and will doubtless be subject to review many times to meet especial interests that may arise. If you, however, keep some such syllabus as the following for your own guidance, and let the child fill in his own steps upon a Chart of his own as he advances, you have a reliable gauge of the sum of his apperceptions, the trend of his interests, and his general or specific needs for rounding-out.

In this outline I have italicized topics that may be considered as secondary to the initial subject of inquiry, but any so-called secondary topic may, at any time, obviously, be a matter of

primary consideration for some different group or individual. The topics covered in this outline, beginning, we have supposed, with an interest in *Policemen,* could just as logically correlate about the subject, *Table Manners; who invented them? Truant Officers; who gives them their work to do?* or *Flags, Postage Rates, Soldiers,* the *Magna Charta, Election Day, The White House, "Ich Dien"* or other heraldic mottoes and insignia, the *S. P. C. C., "White Wings," Birth Certificates,* and a hundred and one more.

ITEM ON CHART OF CIVILIZATION; SECTION: *Government*

Subject of Interest and Inquiry	The information and food for further inquiry to be supplied by means of school activity, moving picture, museum-exhibit, experiment, reading, lecture, fieldwork.
POLICEMEN:	
What is their work?	Restraint of unsocial acts.
Who gives them their work to do?	Provision of police protection by law.
What are laws?	Rules of behavior adopted by men to regulate group-living.
What is acceptable behavior?	BEHAVIOR:
	Of parents: *Duty of parents and the laws and natural instincts it proceeds upon. Examples in history and legend. Examples of how this subject has been treated in painting, sculpture and poetry.*
	The Family; its place in the development of civilization.
	Marriage laws and customs; their history.

Subject of Interest and Inquiry	The information and food for further inquiry to be supplied by means of school activity, moving picture, museum-exhibit, experiment, reading, lecture, fieldwork.
	Of children: What is expected of them, in law, by custom and by instinct; examples in history and literature; treatment of this subject in art. Laws for the protection and education of children. Present agencies of child welfare (S. P. C. C., Juvenile Courts, Public Schools, Public Playgrounds, etc.) *contrasted with conditions of other days.** *Recency of corrective measures.* Education of children in all lands, in all times.
	Of citizens: Duties and rights of citizenship as developed in history: 1. To make laws 2. To interpret laws 3. To apply laws
Who invented rules of behavior?	HISTORY OF LAW-MAKING: From primitive tribal rules of behavior to kin (not applicable to strangers), to modern international law-making associations which regulate the behavior of nations. Nations of the earth; their locations, their governments, their flags and other insignia of nationality.
Who makes laws today?	GOVERNMENT: The system of laws under which a group of people live.

* G. H. Payne, *The Child in Human Progress*, G. P. Putnam's Sons, 1916.

Subject of Interest and Inquiry	The information and food for further inquiry to be supplied by means of school activity, moving picture, museum-exhibit, experiment, reading, lecture, fieldwork.
	Monarchies, in which a single person is sovereign, usually by hereditary right. Examples (in historic outline).
	Republics, in which the sovereign power resides in the people and is carried out by their elected representatives. Examples.
	Famous Declarations and Bills of Rights for citizens; their origins and effects.
	Leaders of men in their progress toward freedom in united purpose. Outline of contributions to human freedom (by nationality).
	Ideals of human progress as interpreted and expressed by painting, sculpture, music, poetry.
	National songs.
What makes people wish to be free to do what is pleasing to each, yet harmful to none?	*Morality amongst primitive peoples.* *Morality as influenced by religious belief.*
	Ideals as the pivot of human behavior.
	Great moral and religious leaders; statement of their ideals.
	How ideals of justice, equity, order, reflect in the regulation by law of the important phases of our daily experience. (*How, on the contrary, selfish motives, greed and autocracy disrupt order and hinder progress.*)

Subject of Interest and Inquiry	The information and food for further inquiry to be supplied by means of school activity, moving picture, museum-exhibit, experiment, reading, lecture, fieldwork.
What are the principal laws in our country that aim to regulate our daily affairs to this end? *What other laws do you think would help to make people happier and freer?*	LAW, AS AFFECTING THE DAILY WELFARE OF EACH INDIVIDUAL MAN, WOMAN AND CHILD. Shelter: Housing laws, building laws, laws providing water, gas, electricity, sanitation, etc. Food: Food laws (production, inspection, storage, distribution, etc.) Clothing: Laws affecting the production and selling of clothes. Transportation: Railway and maritime laws; regulations of street traffic; dock-, harbor-, bridge-regulations. Communication: Postal regulations, copyright laws, etc. Barter: Trade laws, patent laws, interstate and international commercial regulations, banking laws, laws for the protection of workers and their industries. Recreation: Laws providing for public recreation grounds, parks; regulations in regard to places of public amusement. Information: Laws providing for public instruction and the maintenance of public schools, museums, bureaus of record, research, etc.

Subject of Interest and Inquiry	The information and food for further inquiry to be supplied by means of school activity, moving picture, museum-exhibit, experiment, reading, lecture, fieldwork.
	Government: Laws by means of which government is sustained, public monies raised and expended, public order preserved, protection assured against: Unsocial behavior (dishonesty, fury, cruelty, greed) Disorder Uncleanliness Homelessness and Hunger Disease Fire Enemy Attack Waste of natural resources Destruction of property Etc. Institutions through which this protection is secured. Buildings, offices, workers, processes. *Comparative study, by periods and nations, of different phases of this subject.*
What governs planets, the earth, the tides, the seasons, and the life and growing of all things?	LAW IN THE UNIVERSE: The active principles of order, balance, supply and demand, cause and effect, evolution, correlation, observable through the study of astronomy, geology, biology, physics and chemistry. Application of these laws to the observation of human

Subject of Interest and Inquiry	The information and food for further inquiry to be supplied by means of school activity, moving picture, museum-exhibit, experiment, reading, lecture, fieldwork.
	progress *through the study of mankind in anthropology, history, sociology, economics, politics, theology, ontology.*